THE BUILDING OF THE MODERN WORLD

Book II.

THE AGE OF DISCOVERY

J. A. BRENDON

W. Faulkner.

7/6

The Building of the Modern World
1957
£4-00

THE BUILDING OF THE MODERN WORLD

BY

J. A. BRENDON, B.A., F.R.Hist.S.

BOOK II
THE AGE OF DISCOVERY

WITH MAPS AND ILLUSTRATIONS

LONDON

EDWARD ARNOLD (PUBLISHERS) LTD.

Copyright in all countries signatory to the Berne Convention

First published, 1924
Reprinted, 1924, 1925, 1926, 1927, 1929, 1931, 1934, 1936, 1940, 1942, 1949, 1952, 1957

THE BUILDING OF THE MODERN WORLD

BY

J. A. BRENDON,

B.A., F.R.HIST.S.

BOOK

I.—THE CHILDHOOD OF THE WESTERN NATIONS (300–1453)

II.—THE AGE OF DISCOVERY (1453–1660)

III.—THE EXPANSION OF EUROPE (1660–1795)

IV.—SINCE 1789

Printed in Great Britain by
Butler & Tanner Ltd., Frome and London

PREFACE

There was a time when "history," as a school subject, meant English history. That time is past; it no longer satisfies educational requirements that the makers of to-morrow should read the records only of their own race. But general history, to be brought within the bounds of an already overcrowded curriculum, must be ruthlessly compressed; and there is a danger that to many boys and girls it may appear either as a collection of disconnected incidents or as a wearisome chronicle of facts. This little book and its three companion volumes have been designed to meet the danger, and it is hoped that they will help to defeat it.

The writer has not attempted to add to the list of existing text-books another series of the strictly conventional type. At the same time he has aimed at producing something more than story books. His purpose has been to describe simply and suggestively—in the form of a continuous narrative—"the building of the Modern World"; and if he has succeeded in showing, in broad outline, how the descendants of the barbarian invaders, who broke into and demolished the Roman Empire of old, came to raise that civilization of which we are the heirs, he will consider his purpose fully achieved.

The first book of the series covers the period between the decline of the Western (Roman) Empire and the close of the Middle Ages: the second describes the political, social and religious changes which resulted from the

Revival of Learning in Europe and from the discoveries of the famous navigators of that time: the third deals with the expansion of Europe in the eighteenth century and with the struggle for supremacy which then engaged the Powers: in the fourth the story of "the building of the Modern World" is brought down to our own day. The books are well provided with maps; and the illustrations, it is believed, will prove of real educational value. Each volume contains a Chronological Chart which will enable the student to see at a glance the relation between the chief events which occurred in different countries.

J. A. B.

April, 1924.

CONTENTS

CHAP.		PAGE
I	THE YEAR 1500:	
	1. In Spain and Portugal	9
	2. In England and France	13
	3. In Scandinavia, Poland and Russia	18
	4. In Central Europe	20
	5. In Italy	26
II	THE COMING OF THE TURK:	
	1. The Fall of Constantinople	32
	2. The Enslavement of the Balkans	35
III	THE OLD ORDER CHANGETH:	
	1. The Revival of Learning	41
	2. The Birth of Modern Science	46
	3. The Invention of Printing	50
	4. Europe and Beyond	54
IV	EAST AND WEST:	
	1. Christopher Columbus	59
	2. The New World	61
	3. The Portuguese Empire	68
	4. Spanish America	73
V	THE REFORMATION IN GERMANY:	
	1. The Emperor Charles V	78
	2. Martin Luther	82
	3. The Edict of Worms	88
	4. "Cuius regio, eius religio"	91

CHAP.		PAGE
VI	THE SPREAD OF THE REFORMATION:	
	1. Zwingli and Calvin	96
	2. England's Revolt from the Papacy	98
	3. The Anglican Church	105
	4. Ignatius Loyola	110
VII	THE REVOLT OF THE NETHERLANDS:	
	1. King Philip II	114
	2. William the Silent	118
	3. The Fight for Freedom	122
	4. The Dutch Republic	128
VIII	THE BRITISH EMPIRE IN THE MAKING:	
	1. The Spanish Armada	133
	2. On the Spanish Main	137
	3. New England and New France	140
	4. The East India Company	146
IX	THE STORY OF THE HUGUENOTS:	
	1. The Massacre of St. Bartholomew	150
	2. The White Plumes of Navarre	155
	3. Cardinal Richelieu	160
X	THE THIRTY YEARS WAR:	
	1. "The Winter King"	165
	2. "The Lion of the North"	168
	3. The Peace of Westphalia	174
	EPILOGUE:	
	Western Europe in the year 1650	177
	CHRONOLOGICAL CHART	182
	COMPARATIVE TABLE OF EUROPEAN RULERS	190

LIST OF ILLUSTRATIONS

PAGE

Map of Western Europe in 1525 . . . 11

The Emperor Maximilian I 21

The Emperor Charles V 25

Lorenzo de Medici 27

Savonarola 31

Mohammed II 36

A Turkish Janissary 39

A Painting by Raphael 43

Map of the World according to Ptolemy . . 45

Instruments for Alchemy 47

The Leaning Tower of Pisa 48

King Edward IV inspecting Caxton's Printing-press 53

Columbus' Ship, the *Santa Maria* . . . 63

The First Printed Map of America . . . 65

Map of European Discoveries in the Fifteenth and Sixteenth Centuries 69

Two of the Mexican Gods 74

Francisco Pizarro 77

Frederick the Wise, Elector of Saxony . . 85

PAGE

MARTIN LUTHER AS A MONK 89

A MODEL OF THE *Henri Grace à Dieu* . . . 95

READING THE CHAINED BIBLE IN THE CRYPT OF OLD ST. PAUL'S 104

A MONUMENTAL BRASS 107

IGNATIUS LOYOLA 113

MAP OF THE NETHERLANDS 117

WILLIAM THE SILENT 121

THE SIEGE OF LEYDEN 125

"THE NIGHT WATCH" 129

AN OLD MAP SHOWING THE ENGLISH AND SPANISH FLEETS AT THE ENTRANCE TO THE CHANNEL . 135

MAP OF THE COLONIZATION OF NORTH AMERICA . . 141

A SILVER MODEL OF THE *Mayflower* . . . 144

HENRY OF NAVARRE 154

ENTRY OF HENRY OF NAVARRE INTO PARIS . . 159

CARDINAL RICHELIEU 161

RICHELIEU AT LA ROCHELLE 163

"THE LION OF THE NORTH" 171

MAP OF THE PEACE OF WESTPHALLE . . . 175

THE AGE OF DISCOVERY

CHAPTER I

THE YEAR 1500

1.—IN SPAIN AND PORTUGAL

Mediæval history is concerned mainly with the kings and the queens and the bishops on the European chess-board; and, to a small extent, with the castles and the knights. To the pawns—the common people—it devotes but little attention.

The pawns first come into prominence in the sixteenth century, when mediæval history merges into modern. In the seventeenth century they play a big part in the game. In the eighteenth and nineteenth centuries their moves become of greater and greater importance. To-day the pawns count for more than the kings and the queens, the bishops, castles and knights put together.

In the pages which lie before us we shall follow this change through some of its stages; we shall trace the progress of Western civilization during the sixteenth and seventeenth centuries. This is not an easy period to understand. Its interest, however, outweighs the difficulties. Essentially an age of new beginnings and new ideas, an age of adventure, *the* age of discovery, it is the most interesting, perhaps, of all the periods into which history—for the sake of convenience—is commonly divided.

By the year 1500 the notion of Europe as a continent peopled by a family of nations had firmly taken root. Patriotic sentiment was becoming a determining force in politics; and Europe, as you will see if you look at the map, had already assumed something of its present political shape.

In the south-west corner, *Portugal* appears as an independent state as large as is Portugal to-day. Like the rest of the Spanish peninsula, Portugal—once the Roman province of Lusitania—was overrun in the eighth century by Mohammedan invaders from Africa, the Moors as they came to be known. In the twelfth century a Christian leader, Alphonso by name, freed the country from Moorish domination, and made himself king. Under his successors, Portugal for several hundreds of years was one of the most progressive states in Europe.

In 1415 the Portuguese secured a foot-hold in north-west Africa. After that their bold sailors year by year advanced farther and farther down the African coast. At last, in 1486, one of them, Bartholomew Diaz, reached the southernmost point of the continent—the Cape of Good Hope—and so discovered a sea route between Europe and the rich lands of the East. The Portuguese then entered upon a brilliant career of exploration and conquest which has given them a lasting fame. We shall have more to say later (page 63 *et seq.*) concerning the achievements of the Portuguese navigators.

Spain, meantime, also had thrown off the Moorish yoke, and had become a strong kingdom.

In 622, Mohammed, a conductor of caravans across the Arabian deserts, founded the religion which he called *Islam*. The caliphs who succeeded him (*caliph* is an Arabic word meaning "successor") spread that religion at the point of the sword over practically the whole of western Asia and northern Africa, making themselves rulers of the lands where Islam was professed. In 711,

WESTERN EUROPE IN 1525

a Mohammedan army invaded Spain, and by 720 had reduced the peninsula to submission—save only a strip of territory in the north where a few Christians contrived to maintain themselves as an independent community.

By this time the Mohammedan empire had grown too big to be controlled conveniently from one centre. So the caliphate was divided into two parts—the Eastern and the Western. Bagdad became the chief city of the former. Cordova in Spain—then the most wonderful town in Europe—was made the capital of the latter.

In the early years of the eleventh century, the Western caliphate came to an end, as a result of internal feuds. The Mohammedan dominion in Spain was then broken up into a number of provinces, and the Christians in the north, taking advantage of the dissension among their enemies, began to enlarge their territories. So (*vide supra*) Portugal became an independent kingdom. And so in other parts of the peninsula arose independent Christian states—Asturias and Leon, subsequently absorbed by their more powerful neighbour, Castile; also Aragon and Navarre. By the middle of the fifteenth century the kingdom of Granada in the south was the sole remaining possession of the Moors in Spain.

In 1469, the king of Aragon married his son Ferdinand to Isabella, the heiress of Castile. Five years later, Isabella became queen of that country. In 1479, her husband succeeded to the throne of Aragon. Thus Ferdinand and Isabella united under their joint rule the greater part of the Spanish peninsula.

The "Catholic Sovereigns," as they styled themselves, then made war on the Mohammedans in the south, and in 1492, after a grim struggle, forced Boabdil, the last of the Moorish rulers, to surrender his sword into their hands. In 1512, they annexed that part of Navarre which lay south of the Pyrenees. So they completed the unification of Spain.

In the year that Granada fell, Christopher Columbus, a

Genoese navigator in the pay of "the Catholic Sovereigns," sailed from Palos to seek a westward route to the East. His course led him—though Columbus died ignorant of that fact—not to the Indies but to a New World. There Spain quickly acquired a vast empire. On this account she was deemed, during the sixteenth century, the mightiest Power in Europe. The wealth which she derived from her colonies, and the sterling qualities of her soldiers and sailors, made her feared and respected everywhere.

Yet the greatness of Spain was a semblance, and her strength illusory. It was the strength of the house built upon sand.

2.—IN ENGLAND AND FRANCE

North of the Pyrenees, the map shows us the kingdom of *France*.

By the year 1500, France, like Spain, had become a strong and united state. But the France of 1500 was not so big as is the present republic. On the French side of the Pyrenees, for example, lay a province of the kingdom of Navarre; and, among the Alps in the south-east, Savoy,[1] now a part of France, was still independent.

In the Middle Ages, France had comprised a number of provinces, ruled by lords who owed feudal allegiance to a sovereign at Paris. The long struggle between the kings of England and France, which began in the reign of our Henry II (1154–89) and culminated in the Hundred Years War (1337–1453), changed all this. On the fields of Crécy (1346), Poitiers (1356), and Agincourt (1415),

[1] Savoy was not incorporated with France till 1860. The duchy at that time formed part of the kingdom of Sardinia (the island of that name, Savoy, and Piedmont). In 1861, Victor Emmanuel, king of Sardinia, made himself—with French support—king of Italy, and by 1870 had united the country under his rule. To secure French support, he surrendered to France his territories on the northern side of the Alps.

the power of the chivalry of France was broken; and the king, that he might continue the battle with England, had to hire professional armies.

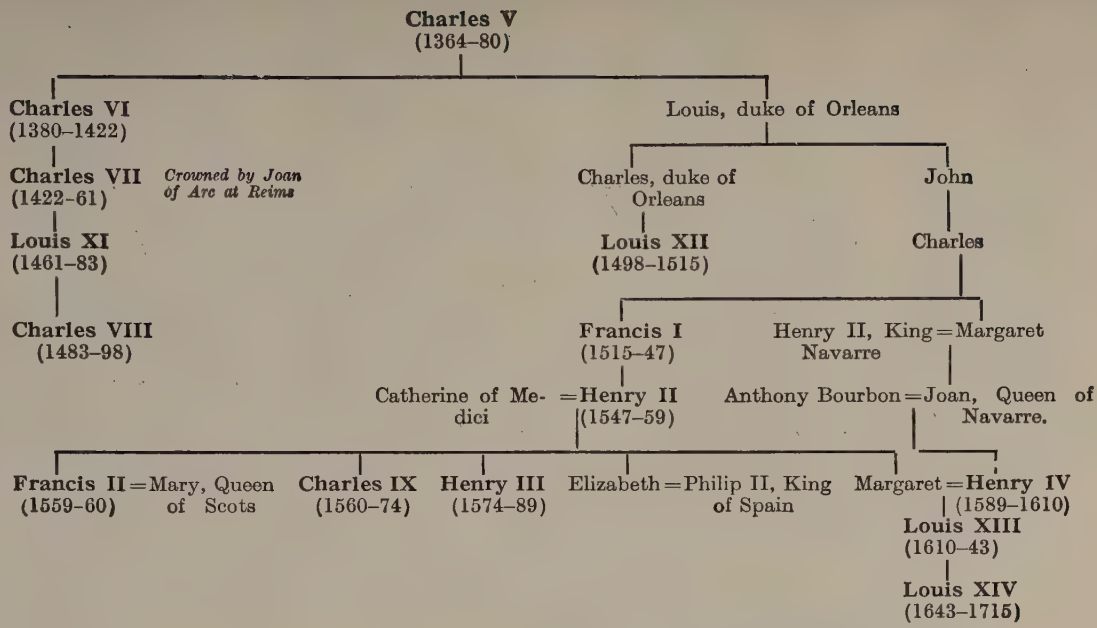
In order to do this, he was forced to appeal to his subjects for money. His subjects gave him the money. The devastation wrought by invaders had roused in them a spirit of national consciousness, and in 1439 the Estates General (the French Parliament) agreed that the king —Charles VII, whom Joan of Arc crowned at Reims— should have the permanent use of a tax, known as the *taille*, to maintain troops for the defence of the country.

No English Parliament, it may be noted, has ever given a king the permanent use of a tax. No English king, therefore, has been able to maintain a standing, or permanent, army. Even the modern British army exists only from year to year; each year the Crown has to ask Parliament for the money to keep it in being.

In France, in the fifteenth century, professional armies accomplished what feudal levies had failed to achieve. By 1453, the hated foreigner had been driven from the land—save only from Calais, which England retained till 1558. The king then proceeded, with the aid of his soldiers, to establish his supremacy over his nobles, and to assert his authority directly in the various provinces of the country. Finally he made himself the absolute ruler of France. In this, again, the people supported him. Experience had taught them that one master was preferable to many.

Louis XII was king of France in 1500. He was succeeded in 1515 by his cousin, Francis I, a very famous king. On the opposite page is a table of the French kings of this period: the table will be found useful for reference.

While France was recovering from the effects of the Hundred Years War, *England* for a time was thrown into confusion by civil strife. The Wars of the Roses (1455–85) were ostensibly a struggle for the throne between



KINGS OF FRANCE IN THE FIFTEENTH, SIXTEENTH AND SEVENTEENTH CENTURIES.

rival branches of the royal family—between princes belonging to the House of Lancaster (who took a red rose as their badge) and princes belonging to the House of York (who took a white rose as theirs). The dreary conflict, however, was largely due to the selfish ambition of nobles, each fighting for his own end, regardless of the national weal, and it resulted in the undoing of those nobles.

When the fighting ceased, many of the great lords had fallen—some in battle, others under the executioner's axe. Those who survived were, for the most part, so much impoverished that they could not resist the pretensions of Henry Tudor, earl of Richmond—a scion of the House of Lancaster—who had proclaimed himself King Henry VII (1485–1509).

The people, as a whole, took but a small part in the Wars of the Roses. Yet upon them fell the burden of the consequent distress. Like the French, therefore, they welcomed the advent of a strong ruler.

Peace, order, and the means of pursuing, undisturbed, the normal daily round are the blessings most generally desired in all countries in all ages. In 1485, the people of England saw that their only hope of peace lay in the establishment of a central authority strong enough to restrain the ambition of lawless men. Hence, they readily supported a king who promised to make nobles and commoners alike conform with the laws of the land, even though by so doing they sacrificed some of their liberties.

In the first volume of this series of books, the mediæval king was likened to a cat, his nobles to rats, and the common people to mice. When mice, it was shown, have many rats to fear, but only one cat, they will—if they be wise mice, and the cat a good ratter—give all the support they can to the cat. No doubt the cat will eat some of them. One cat, however, can hardly prove so destructive as a host of rats. So it was that in England,

in France, and, indeed, in nearly all the now democratic countries of Europe, a period of autocracy followed the break-up of mediæval institutions.

The despotisms of the sixteenth, seventeenth and eighteenth centuries served as a bridge but for which the peoples of Western Europe could never have crossed the gulf between feudal anarchy and political freedom. The growth of absolute kingship directly stimulated the growth of national consciousness. Under the discipline of a strong government the people of England, like the people of France and the people of Spain, became aware of their common kindred and common interests, and there was awakened in their minds a patriotism broader than the love of a mere city or province. Thus, where formerly there had been groups of feudal principalities, nation-states came into being.

England continued to be governed despotically for nearly one hundred and fifty years. King Henry VII, however, and his Tudor successors proved such excellent ratters that long before the end of this time there were no rats left for the mice to fear, or for the cat to chase. In 1642, King Charles I, of the House of Stuart, an obstinate and rather foolish cat, became a nuisance to the mice. The latter, therefore, led by a mouse named Oliver Cromwell, combined against him. . . .

The government of France remained despotic until very much later: in fact, until 1789, the year of the outbreak of the French Revolution.

Henry VII, king of England and Wales, claimed also to be "lord of Ireland." North of the Tweed, however, he exercised no authority. *Scotland* in 1500 was still a kingdom in itself, and it continued to be independent of its southern neighbour till 1603, when its king, James VI, became, as James I, king also of England.

In the sixteenth century the Scots were French rather than English in their sympathies.

3.—IN SCANDINAVIA, POLAND AND RUSSIA

Norway does not appear as a political unit on the map of Europe in the year 1500. Norway was then ruled by the sovereign of its more powerful neighbour, *Denmark*. So, too, was *Sweden*.

During the reign of Queen Margaret (1376–1412), the Danes regained something of the greatness they had enjoyed in the days of the mighty Canute. Wrote an old chronicler concerning Queen Margaret: "All the nobility of Denmark were seized by fear of the wisdom and strength of this lady." In 1397, the Danish queen revived Canute's Scandinavian empire and, by the so-called Union of Kalmar, brought both Norway and Sweden under her sway.

Norway, the land whence came the ancestors of William the Conqueror, a land which in the past had lavishly enriched with its best blood the countries of western and southern Europe, continued as a Danish province till 1814. Under the terms of the world settlement which concluded the Napoleonic wars, it was then handed over to Sweden. Not till 1905 was independence restored to the people.

Sweden achieved independence much earlier. Sweden was never happy under Danish rule, and the nobles of the country persistently thwarted the authority of their foreign sovereign. Christian II, surnamed "the Cruel" on account of his tyranny, king of Denmark from 1513 to 1523, resolved to put an end to this state of affairs. In 1520 he lured the nobles to a conference at Stockholm, and there had them treacherously murdered. For two days the streets of Stockholm ran with blood.

The Stockholm Bloodbath, as this crime is known, completely defeated the purpose it was intended to serve. Led by a young nobleman, Gustavus Vasa, who had escaped the massacre of 1520, the Swedish peasants rose in revolt, and threw off the yoke of the Danish oppressor. In 1523, they made Gustavus Vasa their king.

The House of Vasa held the throne until 1809, and gave to the people a succession of extraordinarily brilliant kings. Under Gustavus Adolphus (1611–32), one of the greatest captains of all time, and under Charles XII (1697–1718), "the Pyrrhus of the North," Sweden advanced to the front rank of European Powers.

Vast *Russia* had hardly become a State in the year 1500. But the Russians were already awakening from the sleep of ages. In the second half of the sixteenth century they began to stir, but it was not until the time of the famous czar [1] Peter the Great (1689–1735) that they at last took their place among the family of European nations.

In the year 1500, *Poland*, Russia's western neighbour, was the most extensive kingdom in Europe—considerably bigger than the modern Polish republic. By 1700, however, it had sunk into insignificance, and for more than two centuries it ceased to be of any account.

The decline of Poland was due mainly to a ludicrous constitution. In Poland there were only two classes—nobles and peasants, and the old kingdom existed solely for the benefit of the former. The peasants were serfs: they had no rights or liberties. And even the monarchy was but a titular office.

The Polish nobles elected their kings, and each king—so that he might not be able to overrule the wishes of the nobles—was required at the time of his election to renounce all the usual functions of royalty. The constitution vested the government in a diet, or parliament, composed only of nobles, and laid down that the decisions of this body must always be unanimous. One dissentient member had the power to wreck any measure brought before it. In effect, therefore, Poland was a country

[1] The Russian imperial title of *Czar*, like the German *Kaiser*, was derived, of course, from the Latin *Cæsar*.

without a government; unanimity in a legislative assembly is a thing unknown.

For so long as its neighbours were as badly organized as itself, Poland could hold its own against them. Towards the end of the seventeenth century, however, the country became surrounded by powerful nation-states—Sweden in the north, Russia in the east, Austria and Prussia in the west. The rulers of these states proceeded then to parcel out Polish territories among themselves.

4.—IN CENTRAL EUROPE

The expanse of territory commonly described as Central Europe, and including Austria and the bulk of modern Czecho-Slovakia and Germany, formed in 1500—together with the Netherlands (i.e. Belgium and Holland)—the main part of the *Holy Roman Empire*. This empire was ruled, in theory at any rate, by a monarch whose title was the proudest that man could bear. He was *the* emperor and claimed to be the heir of the rulers of the old Roman world. His powers, however, were not commensurate with his dignity. He exercised but a shadowy sovereignty in his dominions, and had not even a fixed capital or seat of government.

The Holy Roman Empire, in fact, was not a settled state. The map shows it as a confused collection of principalities—duchies, counties, bishoprics, abbacies, and free towns—each with its own system of government, and virtually independent of imperial control. None of these states was very large, many were very small: some, indeed, consisted of nothing more than a castle with a poor village clustering round its walls.

According to the constitution of the Empire, each new emperor had to be elected by the leading German princes —the seven electors, as they were known. These were the Count Palatine (i.e., imperial steward) of the Rhine, whose territories straggled in loose array across southern Germany from the Rhine to Bohemia; the duke of

[*Hanfstaengl, phot*

THE EMPEROR MAXIMILIAN I (1493–1519)

who greatly increased the influence of the House of Hapsburg and, as a result of marriage alliances, made his grandson, Charles V, the sovereign of the most extensive empire any European monarch had ruled since the days of Charlemagne. This is a copy of a portrait by Peter Paul Rubens (1577–1640), the greatest painter of "the Flemish School." One of his very famous pictures, "The Rape of the Sabines," may be seen in the National Gallery, London.

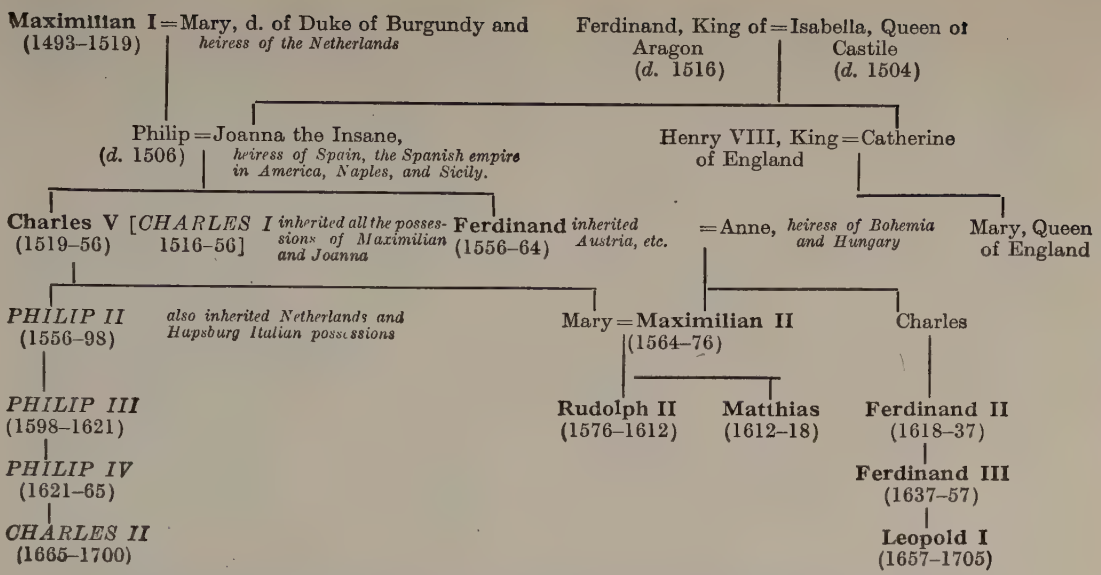
Saxony; the margrave (i.e. marquess) of Brandenburg; the archbishops of Mainz, Treves, and Cologne, and the king of Bohemia.

In 1273, the electors chose as their emperor the lord of a small territory now included in Switzerland, a certain Rudolf, count of Hapsburg. This Rudolf, while he was emperor, added the duchy of Austria to the estates of his family, and, about a century and a half after his death, the electors began regularly to elect the ruler of Austria as their emperor. Thus, in effect, the imperial title became hereditary in the Hapsburg family.

Hapsburgs continued to hold it until the break-up of the Holy Roman Empire in 1805. Even after that, as emperors of Austria and kings of Hungary, they remained right down to the time of the Great War (1914–18) one of the leading ruling houses of Europe. Hapsburg monarchs, however, generally valued their personal interests more highly than the interests of the realms they ruled. Their policy was to add to their family possessions rather than to promote the welfare of Germany.

Maximilian I, emperor from 1493 to 1519, was deeply imbued with this tradition. During his reign, he greatly increased the Hapsburg territories, and made his grandson the heir of an empire such as even Charlemagne had never dreamed of gaining. This he did not by conquest, but by means of marriage alliances.

Maximilian himself married Mary, the daughter and heiress of Charles the Bold, duke of Burgundy (see the table on the opposite page). The duchy of Burgundy, a fief of the French crown, lay in the eastern part of France, and in 1477, when Charles the Bold died, the king of France (Louis XI) took possession of it. In a similar way, French kings had already taken possession of the duchy of Normandy and most of the other once feudal provinces of France: thus they consolidated their kingdom. But Charles the Bold was not only duke of Burgundy; he was also lord of the Netherlands (now Belgium


Maximilian I (1493–1519)
Mary, d. of Duke of Burgundy and heiress of the Netherlands
Ferdinand, King of Aragon (d. 1516)
Isabella, Queen of Castile (d. 1504)
Philip (d. 1506)
Joanna the Insane, heiress of Spain, the Spanish empire in America, Naples, and Sicily.
Henry VIII, King of England
Catherine
Charles V (1519–56)
[CHARLES I 1516–56]
inherited all the possessions of Maximilian and Joanna
Ferdinand (1556–64)
inherited Austria, etc.
Anne, heiress of Bohemia and Hungary
Mary, Queen of England
PHILIP II (1556–98)
also inherited Netherlands and Hapsburg Italian possessions
Mary
Maximilian II (1564–76)
Charles
PHILIP III (1598–1621)
Rudolph II (1576–1612)
Matthias (1612–18)
Ferdinand II (1618–37)
PHILIP IV (1621–65)
Ferdinand III (1637–57)
CHARLES II (1665–1700)
Leopold I (1657–1705)

THE HOUSE OF HAPSBURG IN THE SIXTEENTH AND SEVENTEENTH CENTURIES.

Note.—The names of emperors are printed in black type and those of kings of Spain in capital letters.

and Holland). This territory he held in his own right, and not as a fief of the French crown. On his death, therefore, it passed to his daughter Mary whose husband, Maximilian, assumed control of it.

Maximilian, soon after his accession to the imperial throne, married his son Philip to Joanna, a daughter of "the Catholic Sovereigns," Ferdinand and Isabella. Joanna was the heiress of Spain and the vast Spanish empire in the New World, also of Naples and Sicily which belonged to the House of Aragon.

In 1506 Philip died, and his wife—owing, it is said, to the loss she had sustained—went mad, and so was incapacitated from ruling. Thus in 1516, when Ferdinand died, Charles, the son of Philip and Joanna, a youth in his seventeenth year, succeeded to his mother's inheritance. Three years later, in 1519, on the death of his grandfather, the Emperor Maximilian, Charles succeeded also to the Hapsburg dominions in Central Europe and was raised to the imperial throne.

The personality and policy of Charles V, Holy Roman emperor (1519–56), archduke of Austria, and count of Tyrol, margrave of Antwerp and count of Holland, king of Spain and Naples, and of the Spanish empire in America, were big factors in the history of Europe in the sixteenth century.

Above are enumerated but some of the proud titles this monarch bore. It will repay us to make sure that we see how he came to acquire them. If we do so, we shall find the story we are about to read much easier to understand.

Hungary, which from 1557 to 1918 was included in the Hapsburg dominion, did not—it will be noticed—form part of the empire of Charles V. In 1500, *Hungary*, the land of the Magyars, a people of Asiatic descent, who had settled in Europe, was still an independent kingdom, a bulwark of the West against Turkish aggression.

[*Hanfstaengl, phot.*

THE EMPEROR CHARLES V

Reproduced from a portrait, now in the Munich Gallery, by the famous Venetian artist, Titian. It was painted in 1548.

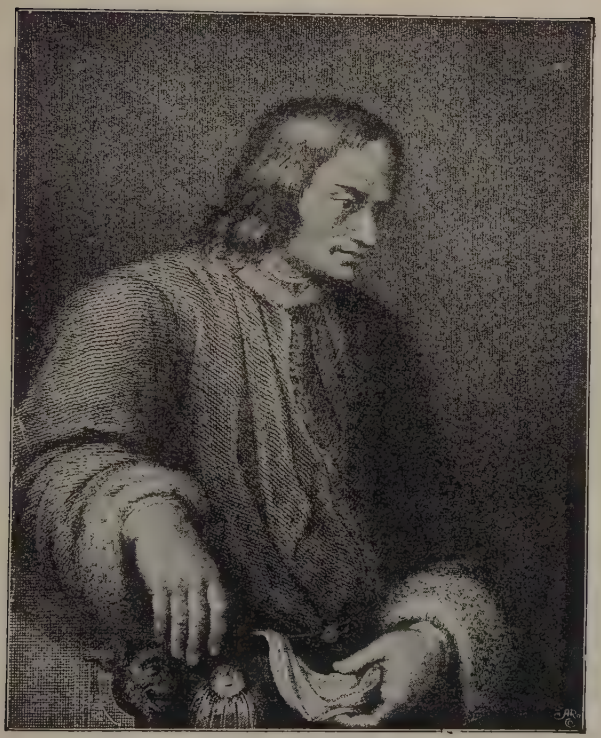
King Matthias, who reigned from 1458 to 1490, raised the country to the height of its power. When he died, Hungary fell on bad times. In 1526, at the battle of Mohacs (on the Danube), the Turks utterly defeated the Hungarian army, and for one hundred and sixty years after this two-thirds of the country was a province of the Turkish, or Ottoman, empire. In 1557, as a result of a Hapsburg marriage, the Emperor Ferdinand, Charles V's successor, acquired the remaining portion. To this, during the seventeenth century, the Hapsburgs added, by right of conquest, most of the territory which the Turks had seized.

On the banks of Aar, in the Swiss canton of Aargau, may be seen the ruins of Hapsburg Castle. This castle was the original home of the Hapsburg family. In those days the surrounding country and the neighbouring districts on the northern slopes of the Alps, were regarded as being within the bounds of the empire. The early emperors, however, interfered but little with the hardy mountaineers who lived in those parts.

Rudolf, count of Hapsburg, when he became emperor (page 22), resolved to bring them under his authority. This led to a revolt which ended only in 1474 when the Hapsburgs virtually renounced their claims to the country we now call *Switzerland.* Swiss independence, however, was not finally recognized until 1648 (page 177).

5.—IN ITALY

Italy in the year 1500 was " a geographical expression," not a country in the historical sense. The peninsula was made up of a number of small, independent states. In this respect it resembled Germany. The latter country, however, could show at least a semblance of national unity ; Italy could not. The various Italian states were so intensely jealous of their individuality that each



LORENZO DE MEDICI (1448–92)

The most illustrious member of the powerful merchant family which ruled Florence in the fifteenth and sixteenth centuries.

regarded the others as its worst enemies, and they constantly engaged in suicidal wars among themselves.

Italy continued to be "a geographical expression" till 1870; only then was unity at last achieved (see the footnote on page 13). During the sixteenth century the peninsula was fated, again and again, to be wasted by armies of French, German and Spanish soldiers, fighting to serve the ends of ambitious royal masters. At

that time it offered a rich prize to the successful invader.

In the north lay the famous city-republics of *Florence*, *Genoa*, *Milan* and *Venice*. These, though already in their decline, and honeycombed by intrigue, were then still wealthy and famous.

In 1500, London was a city of, perhaps, 100,000 souls. Venice could boast a population more than twice as great. The merchants of Venice had agents all over Europe, and their fleet of three hundred sea-going vessels carried a large part of the trade of the continent.

Florence, again, the chief seat of art and learning in western Europe, was a commercial centre hardly less important than Venice. A city of schools, libraries and museums, it was also a city of banks, the money market of Europe. At the beginning of the sixteenth century, the republic held a territory smaller than the least of the English counties. Yet its annual revenue far exceeded the sum yielded to King Henry VII from the whole of England and Wales.

Early in the fifteenth century, a merchant family, named Medici, assumed the government of Florence. Members of this family controlled the state for many years. The most famous of their number was Lorenzo de Medici (1448–92). Under him, Florence rose to the summit of her power.

Across central Italy lay the *States of the Church*. These, with Rome, the seat of the papacy, as their capital, formed the temporal dominion of the pope. In 1500, it must be remembered, the pope was not only a religious leader, acknowledged everywhere in the West as the head of Christendom, but a great prince as well.

To the south of the States of the Church lay the kingdom of *Naples*. Early in the eleventh century, bands of Norsemen adventurers, hailing from Norway, began to try their fortune in this part of Italy. By the close of the century, these folk, kinsmen of the pirates who settled in Normandy and subsequently conquered England, had

firmly established themselves both there and in Sicily, and had created a state which came to be known as the Kingdom of the Two Sicilies.

In the thirteenth century, one of the Holy Roman emperors married his son (afterwards the Emperor Frederick II, 1214–50) to the heiress of this Norse kingdom, and so joined it to the Empire. At that time, much of northern Italy also belonged to the Empire. The States of the Church thus became wedged between imperial territories, and the papacy began to fear for its temporal power. The pope, therefore, urged the king of France to expel the emperor from Naples.

The king of France, Louis IX, duly did this, and made his brother, Charles of Anjou, king of the Two Sicilies (1261). Some years later, the people of Naples and Sicily revolted against the French, and eventually (1282), after many changes of fortune, their country came under the rule of the House of Aragon (page 24).

For two centuries this arrangement remained undisturbed. Then, in 1494, the king of France, Charles VIII (see the table on page 15), determined to revive the old French claim, and prepared to march through Italy at the head of an army. The Italian states had everything to lose and nothing to gain from the interference of France, then a strong and aggressive Power, in the affairs of the peninsula. Jealousy, however, would not allow them to combine against the common danger which threatened them.

Lorenzo de Medici (page 27) might have been able to persuade Genoa, Milan and Venice to forget their differences for a time, and so have formed a league, with Florence at its head, to resist the French. But Lorenzo de Medici died in 1492, and his sons failed to maintain the authority which he had exercised. In 1494 the Florentines came under the influence of a Dominican friar whose fervid preaching against the materialism and vices of the time induced them to expel the Medicis from

the city, and to submit to a kind of theocratic government.

This friar, the famous Savonarola, is one of the most interesting but mysterious of all the figures of history. His character and policy are still subjects of controversy. Said a pope of a later age: "The thing I shall be most anxious to know when I get to heaven is whether Savonarola was a righteous man or not."

After the expulsion of the Medicis, the friar became, to all intents and purposes, ruler of Florence. For three years he controlled the affairs of the republic. Gradually, however, he lost the confidence of the people, and in 1498 he was put to death at the instigation of his enemies. The Medicis were then recalled to power. But this did not happen in time for Italy to be saved; the country had already become the cock-pit of Europe.

Savonarola, when he learned of Charles VIII's intended invasion, urged the Florentines to look on it as a scourge which, while it might afflict, would purify Italy. He even invited the French king to come. With his connivance, Charles made a triumphal progress to the south, and by the end of 1494 had reduced Naples to submission.

His success immediately brought Ferdinand of Spain into the field. Also it roused the apprehensions of the Emperor Maximilian. In 1495, the Emperor and the King of Spain entered into an alliance, and sent an army to Naples to drive out the French. Before this powerful combination Charles had to beat a hasty retreat. So his Italian venture, it may seem, achieved very little. Actually it had far-reaching effects.

In Naples, the French had tasted the sweets of conquest, and Louis XII (1498–1515), who followed Charles VIII to the throne (see the table on page 15), had no intention of abandoning the prize which his predecessor had actually grasped. He at once renewed the contest, and sought also to assert a very doubtful right to Milan.

His title to Naples he eventually renounced in return for Spanish gold. The other claim he would not give

[*Anderson, phot.*

SAVONAROLA

A remarkable portrait of a remarkable man. The original was painted by Fra Bartolommeo (1475–1515). When he fell under the influence of the Florentine reformer, Fra Bartolommeo publicly burned many of his early pictures in a "bonfire of vanities."

up. The Emperor Maximilian, therefore, who dreaded above all things to see the French established in northern

Italy, put forward a similar claim. So, over the prostrate body of Italy, began a long and bitter struggle between the kings of France and the House of Hapsburg.

In 1515, King Francis I succeeded Louis XII. Four years later the Emperor Charles V succeeded Maximilian. Charles and Francis, deadly rivals, remorselessly continued the fray, and each tried to secure the support of Henry VIII, king of England (1509–47).

The latter first favoured one, and then the other. His object in doing this was that neither might gain the victory. So Henry started the policy known as "the balance of power" which from that day to this has dominated European diplomacy.

While French and imperial armies were battling in Italy for possession of Milan, south-eastern Europe—the so-called Balkans—lay helpless at the feet of Turkish oppressors. . . .

CHAPTER II

THE COMING OF THE TURK

1.—THE FALL OF CONSTANTINOPLE

The Turks who overran south-eastern Europe in the fourteenth and fifteenth centuries must not be confused with the Turks of crusading times. The latter are known as the *Seljuk* Turks: the former as the *Ottoman* Turks.

In the ninth century a chieftain of Bokhara, in Turkestan—Seljuk by name—founded a dynasty which gradually usurped the power of the Arab lords of western Asia (page 10), and, between 1015 and 1095, extended its empire over Persia, Syria, Palestine, and a large part

of Asia Minor. Towards the end of the thirteenth century, the Seljuk empire—but slightly weakened by the attacks of the crusaders—fell before the might of the savage Tartars who were then carrying all before them in Asia. Upon its ruins rose the Ottoman empire.

Othman, the founder of this empire, was a Turkish *emir*, or leader, who, driven by Tartar invaders from his home in Turkestan, migrated in 1300 to Asia Minor. There he made himself *sultan*, or ruler, of a large tract of territory. Success in arms fostered ambition. Othman soon began to look with covetous eyes across the Bosphorus to the lands of the effete Eastern (Roman) Empire, and to dream of making Constantinople his capital.

His successors inherited his passion for military glory, and in 1355 the Turks gained their first foothold in Europe. Then, under Sultan Soliman I, they seized and fortified the Gallipoli peninsula.

Five years later (1360), Sultan Murad I captured Adrianople.[1] Thence he swept through Macedonia into the Slav kingdom of Serbia. In 1389, a terrible battle was fought between the Slavs and Turks on the plain of Kossovo ("the field of blackbirds") and, though the Sultan Murad was among the slain, the invaders gained so decisive a victory that for five hundred years, till 1817, Serbia—now part of the kingdom of Yugo-Slavia—remained a province of the Ottoman empire.

Our word "slave" recalls the tragic history of the Slavs. Similarly, when we use the word "frank," we unconsciously pay a tribute to the sterling qualities of the Frankish conquerors of Roman Gaul. A deal of history lies concealed in our language.

The Turks, under Murad I's successor, Sultan Bajazet (1389–1402), reduced the possessions of the Eastern

[1] The city of Adrianople, to the west of Constantinople, was founded in the second century A.D. by the Roman Emperor Hadrian, builder of the famous Roman wall in Britain, from Solway Firth to the Tyne.

emperor to the city of Constantinople, a part of Greece, and a few scattered districts in the north of Asia Minor. At one time it seemed that Bajazet must complete the downfall of the Eastern Empire. In 1402, however, he was called off to defend his Asiatic territories then threatened by Tamerlane, the most dreadful of Tartar warriors, and at Angora, in Asia Minor, he suffered a heavy defeat. His army was annihilated, and he himself was taken prisoner and carried off by the victor. Tamerlane threw the sultan into a cage as though he had been a wild beast, and there left the wretched man to spend the rest of his days in degrading captivity.

This reverse merely checked the progress of the House of Othman. Tamerlane died in 1405, and with him departed the Tartar menace. The Turks then found themselves free to resume their victorious career in Europe; and in April, 1453, led by Sultan Mohammed II, they began their long-prepared attack on Constantinople. Against the city Mohammed led an army at least 100,000 strong, supported by a numerous and powerful fleet, supported also by seventy cannons—engines of war used then for the first time with really decisive effect. One of the Turkish cannons, a monster weapon drawn by three hundred oxen, is said to have fired stone balls each weighing more than 1,000 lb.[1]

Constantine XI, at that time emperor of the East, was a man of valour—a successor worthy of the great Constantine who founded his capital (A.D. 323). But his subjects lacked his warlike spirit and, though Constantinople was a city of 100,000 inhabitants, the emperor could find among them only a few thousand soldiers to man the crumbling walls. The princes of the West, moreover, exhausted by their own wars, were in no position to come to his aid. Yet for nearly two months he held

[1] The 15-inch howitzer used by the British Army in France in the Great War (1914–18) threw a high explosive shell weighing 1,450 lb.

the Turks at bay. Not till he himself had fallen, fighting like a common soldier, did the enemy at last break into the doomed city through its battered defences.

The Turks captured Constantinople on May 29, 1453, on the fifty-third day of the siege. A fearful slaughter of the citizens ensued, and the victors, in their fanatical devotion to Islam, ruthlessly destroyed thousands of treasures of art which they thought might be associated with Christian worship. The great church of St. Sophia they spared. Having stripped it of its ornaments and defaced its walls with plaster, they converted it into a Mohammedan mosque. As such it has continued to be used to this day.

2.—THE ENSLAVEMENT OF THE BALKANS

Sultan Mohammed II, the capturer of Constantinople, is known as Mohammed the Conqueror—and with very good reason. Between 1453 and his death, which occurred in 1481, he added to the Ottoman empire the whole of Greece and many of the islands in the Ægean, together with Bosnia (now included in the kingdom of Yugo-Slavia) and such of the Asiatic possessions of the fallen Eastern Empire as had not already fallen into Turkish hands.

Yet his triumphs look small when compared with those of some of his successors. Sultan Selim I (1512–20) overran Egypt, Palestine and Syria, and crowned his achievements by marching into Arabia and taking Mecca, the holy city of Islam. From that time until the revolution of 1922, when the Turks instituted a republican form of government, the sultans ranked not only as the foremost of Mohammedan princes, but as the caliphs, the spiritual heads of the Mohammedan world.

Selim and the sultans who followed him relied for their victories largely on the valour of their Janissaries (" new soldiers "). These were young men of Christian parentage who, enslaved when children, were brought up in the

MOHAMMED II [*Alinari, phot.*

A portrait of the Turkish sultan who captured Constantinople (1453). The original by Gentile Bellini is now at Venice. The sultan happened one day to see some of Bellini's work, and invited the painter in 1479 to his Court. Bellini stayed there for a year, and then returned to Italy laden with riches.

Mohammedan faith, and trained to arms under a rigorous discipline. For many years the Janissaries proved themselves a terror to all adversaries.

Selim was succeeded by Sultan Soliman I (1520–66). This sultan is known as Soliman the Magnificent. He was, perhaps, the greatest of all the Ottoman rulers.

In 1525, the king of France, a captive in the hands of the Emperor Charles V (page 92), addressed a friendly letter to Soliman, soliciting Turkish aid. Thus the Sultan replied:

"I who am the Sultan of Sultans, the Sovereign of Sovereigns, the distributor of crowns to the monarchs of the surface of the globe, the shadow of God on the earth, the Sultan and Padishah of the White Sea, the Black Sea, Rumelia, Anatolia, Caramania, Rum, Sulkadr, Diarbekr, Kurdistan, Azerbijan, Persia, Damascus, Aleppo, Cairo, Mecca, Medina, Jerusalem, all Arabia, Yemen, and other countries which my noble ancestors—may God brighten their tombs!—conquered, and which my august majesty has likewise conquered with my flaming sword, Sultan Soliman Khan, son of Sultan Selim, son of Sultan Bajazet: you who are Francis, king of France, you have sent a letter to my Porte,[1] the refuge of sovereigns . . ."

A magnificent sultan indeed! Yet he abundantly justified his own conception of his greatness, and his proud boast that "night and day our horse is saddled and our sword girt on."

Sultan Soliman began his career of conquest by wresting from the Hospitallers the island of Rhodes, then the chief Christian stronghold in the eastern Mediterranean. In the early part of the fourteenth century, after the princes of the West had abandoned their efforts to recover Palestine, the Hospitallers or Knights of St. John—members of one of the several religious orders of knighthood founded at the time of the Crusades—transferred their headquarters to Rhodes. There they maintained themselves, to the annoyance of the Turks for more than two hundred years.

Sultan Soliman resolved to pluck up this "strong-rooted tree of unbelief from its place beside the rose-bed

[1] The *Porte* (Gate) or *Sublime Porte*, the name given to the Turkish Government, is a translation of the name of the principal government office at Constantinople—originally, the gate of the palace where justice was administered.

of Islam," and in 1521, having mustered an immense fleet, he set out in person to achieve this object. His grand assault, however, delivered in September, was repulsed with such enormous loss that, in the end, he had to resort to a blockade; and not until all their food and ammunition had been spent could he force the Hospitallers to capitulate.

The Turk, not insensible to their gallantry, granted the knights easy terms, and allowed them to depart from Rhodes unmolested. In 1530, the Emperor Charles V gave them Malta as a home. There, having withstood a terrific Turkish attack in 1565, they maintained themselves till 1798. In that year, Napoleon Bonaparte, on his way to Egypt, captured the island.

After the fall of Rhodes, Sultan Soliman, with 200,000 men and three hundred cannons, advanced into Hungary, and the victory which he gained at Mohacs in 1526 (page 26) sealed for many years the fate of that country. He then marched against Austria, threatening to overrun all Germany. In 1529, however, before the walls of Vienna, his victorious progress was at last brought to a standstill.

Though checked in the West, his record of conquest remained unbroken in the East. There the Turk annexed the whole of Mesopotamia, including the great city of Bagdad. At sea, moreover, he proved as formidable as on land. His fleets swept the Mediterranean, and his admirals not only reduced Egypt and the northern part of Africa, but ravaged Sicily, Minorca, and even the coast of Italy.

For some years the Venetians and the Genoese had to contend unaided with the Turks at sea. At length, however, the king of Spain—Philip II, whose Armada bore down on England in 1588—took the lead against them. On October 7, 1571, a powerful fleet, composed of Spanish, Genoese, and Venetian vessels, commanded by King Philip's half-brother, Don John of Austria, met

A TURKISH JANISSARY

(*Reproduced from Nicolay's Pérégrinations faictes en la Turquie*, 1577.)

The Turks recruited the famous corps to which this soldier belonged by seizing Christian boys and training them as adherents to Islam. In the fifteenth, sixteenth, and seventeenth centuries, sultans usually maintained about 40,000 janissaries.

the main Turkish forces at Lepanto, in the Gulf of Corinth. The allies gained a memorable victory. No fewer than two hundred and fifty Turkish warships were destroyed.

Among the heroes who served under Don John at Lepanto was a young Spaniard named Cervantes. Badly wounded in the battle, Cervantes was not able again to wield a sword. After 1571 he made the pen his weapon. So the story of the adventures of Don Quixote came to be written. *Don Quixote*, one of the world's famous books, has now been translated into every European language.

The battle of Lepanto marks the turning of the tide of Turkish conquest. For another century the menace of the Turk hung over Europe. In 1571, however, the Ottoman empire ceased to grow and from that time onwards corruption spread like a cancer over its administration. The sultans who succeeded Soliman were neither soldiers nor statesmen. They preferred the luxury of the capital to the hazards of war, or the labour of governing; and their *viziers*, or ministers, for the most part were worthless favourites.

Capable ministers almost invariably came to a violent end; if they escaped the assassin's knife, it was only in order that they might be murdered by some process of law. Such, too, was the normal fate of successful generals. Palace intrigues arranged matters of state, and settled questions of policy. What, then, you may ask, held the Ottoman empire together? Why were the Turks able for more than three hundred years to dominate south-eastern Europe?

The Turks are remarkably good fighters. They have always fought well. What they won by the sword, they held by the sword; and they were helped by the jealousies of their rivals. The Christian Powers of Europe would not unite to overthrow the Ottoman empire because they could not agree among themselves as to how the spoil should be portioned. So it was that, in the seventeenth and eighteenth centuries, while the nations of the West progressed in the arts of civilization, the peoples of the Balkans were left to be misruled by corrupt

and tyrannical Turkish *pashas* (provincial governors).

At last, in the nineteenth century, these peoples—Bulgars, Greeks, Roumanians, and Serbs—rose against their oppressors, and won independence for themselves. Constantinople, however, still remained in Turkish hands. Even after the Great War (1914–18), the family of European nations could not agree to any one of its members possessing that much coveted city.

CHAPTER III

THE OLD ORDER CHANGETH

1.—THE REVIVAL OF LEARNING

In 1453, when the Turks entered Constantinople, the Eastern (Roman) Empire ceased to exist. Politically, that empire had long been of little account. Its fall, none the less, profoundly influenced the course of history —not only in south-eastern, but in western Europe.

The invaders who, in the fifth century, demolished the Western Empire, were rude, unlettered men; they extinguished the lamp of Roman culture in the cities of Italy, Spain, Britain and France. At Constantinople, however, that lamp was kept burning even during the darkest years of the Middle Ages. "Barbarians" did not despoil the capital of the Eastern Empire, and the city continued until the fifteenth century to be the abode of men who cared for things other than fighting, eating and drinking, of men who appreciated art and learning, who read and *thought*.

In the early years of the fifteenth century, it became apparent that Constantinople, sooner or later, must be surrendered to the Turks. Scholars then began to depart from the doomed city in quest of new and safer homes. Most of them went to Italy, and thither they took with

them their precious manuscripts—the writings of thinkers whose works had been forgotten in the west.

They went to Italy because there were to be found cities not unlike that which they had left. The idea of city life, as understood by the Romans of old, had never entirely withered in Italy. It had taken deeper root there than in other parts of Europe ; there, at any rate, it grew again much earlier. At the beginning of the fifteenth century, Florence and Milan, Rome and Venice, were, in point of prosperity and refinement, far in advance of, say, London or Paris. At these cities the scholars from the East were made welcome, and by 1453 so many had arrived that one of them could write : " Greece has not fallen : it has merely migrated to Italy."

Thus was given a tremendous impetus to a movement which had already started in the Italian cities, and which soon spread over the Alps to all parts of Europe—the movement known as the Renaissance or Revival of Learning.

In Italy it began as a literary and artistic movement. There it continued as such. The majority of the famous names of the Italian Renaissance are those of poets, painters, sculptors, and architects. The great painters—notably Leonardo da Vinci (1452–1519), Michael Angelo (1475–1564), Raphael (1483–1520), and Titian (1477–1576) —call for special mention.

Leonardo da Vinci, painter, sculptor, architect, engineer, mathematician and philosopher, the most versatile genius who has ever lived, Michael Angelo and Raphael studied art at Florence. Titian did the greater part of his work at Venice and there, at the age of ninety-nine, he died of plague. His best known pictures are now to be seen in Spain ; they were carried thither by the Emperor Charles V.

In the sixteenth and seventeenth centuries, great painters arose in other countries, too—Albrecht Dürer (1471–1528) and Hans Holbein (1497–1545), for example,

[*Mansell, phot.*

A PAINTING BY RAPHAEL (1483–1520)

"The Sistine Madonna," now at Dresden. One of his Madonnas may be seen in the National Gallery, London: it cost £70,000 to acquire. In 1508 Raphael was summoned by Pope Julius II from Florence to Rome to decorate the Vatican. His last painting, the "Transfiguration," though unfinished, is perhaps the greatest masterpiece of modern art. When he died, his body lay in state with this picture suspended above it. He was buried in the Pantheon at Rome.

in Germany; Velazquez (1599–1660) in Spain; and the Dutch and Flemish masters, Rubens (1577–1640), Van Dyck (1599–1641), and Rembrandt (1606–69). North of the Alps, however, the Revival of Learning brought about a more general awakening of intellectual activity.

In the Middle Ages, when few save churchmen could read or write, learning had been restricted to matters relating to theology. People generally were steeped in ignorance and superstition. The romances sung by wandering minstrels—the legends of King Arthur, for example, and of Charlemagne's paladins—passed as history. Little or nothing was known concerning the events of earlier times; the writings of Herodotus, Livy, and the other famous historians of Greece and Rome had ceased to be read.

Men's knowledge of geography was equally vague and confused. Most people believed the world to be flat—shaped like a dish, with the ocean forming the rim; if one sailed to the edge, they thought the ship would fall into space. More intellectual people knew that the world was a globe,[1] but few even of them could see that practical use might be made of the fact. When Columbus first proposed to circumnavigate the earth, the learned men of Spain laughed at the idea: how, they asked, could a ship be made to round the bottom of the world, or climb its convex side?

Throughout the Middle Ages, again, people continued to believe in the existence of satyrs, dragons, unicorns, and the other fantastic creatures of fable and legend; and ludicrous notions were passed on from generation to generation without anyone troubling to verify them. At the University of Paris—to give an example—Albertus Magnus (d. 1280), deemed the most learned scholar of his time, solemnly taught that diamonds could be rendered soft if soaked in the blood of a stag. To get really good results, he explained to his pupils, the stag should be fed on wine and parsley.

We now know that Nature obeys inflexible laws, and that phenomena, such as thunderstorms and diseases, are the effects of ascertainable causes. To-day men endeavour by observation and experiment to find out what causes produce what effects. So gradually they are formulating the laws which govern Nature. It never occurred to the people of mediæval times to do this.

[1] Ptolemy, a learned man who lived at Alexandria about A.D. 150, first propounded the theory that the world was a globe; and he continued till the sixteenth century to be the chief authority on its size and shape. He reckoned it to be smaller by one-sixth than it really is.

THE WORLD ACCORDING TO PTOLEMY,

an astronomer who lived at Alexandria, in Egypt, about A.D. 150, and who first propounded the theory that the world was a globe.

They looked on thunderstorms as manifestations of divine power or displeasure; diseases they regarded as afflictions to be endured rather than cured, and they sought in prayer and fasting the relief we often obtain from the administration of simple doses of medicine.

Under the influence of the New Learning this was changed. At the end of the fifteenth century, the wonderful and long hidden book of the wisdom of the ancient world lay open again in western Europe. Men read it eagerly and then, equipped with knowledge and ideas thus acquired, began to engage in investigations of which formerly they had been either incapable or afraid.

The spirit of inquiry led them into every department of human thought, and taught them to revise opinions which hitherto had been unquestioningly accepted. So —for good or ill—was started that religious movement, the Protestant Reformation, which for many years occasioned bitter enmity among the nations of the West.

So, too, were laid the foundations of modern philosophy and experimental science.

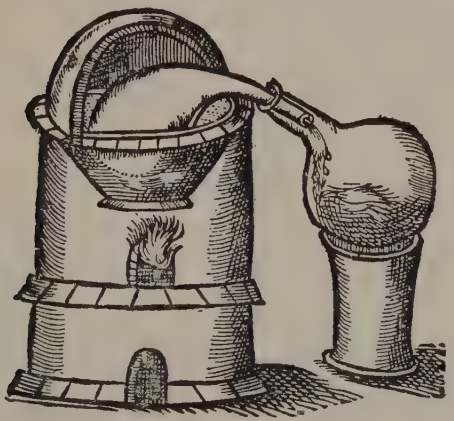
A Frenchman, René Descartes, who wrote at the end of the sixteenth century, is commonly known as "the father of modern philosophy." Descartes resolved to accept as true only that which could stand the test of reason. One fact, he decided, at any rate was undeniable, and that was the fact of his own existence: since he could think, he must exist. This he expressed in Latin —*cogito, ergo sum* (I think: therefore, I am). Making man's existence as a thinking being the basis of his philosophy, he decided that God also must exist; and that God has given men minds which, if only they used them as He intended, would surely guide them in all matters to true and right conclusions.

2.—THE BIRTH OF MODERN SCIENCE

In the Middle Ages, there were only two recognized "sciences"—alchemy and astrology. Alchemists were men who toiled in laboratories with crucibles and stills in the hope of discovering the "philosopher's stone" by means of which they believed the base metals—lead and tin—could be transmuted, or changed, into gold. Astrologers, meanwhile, studied the heavens not that they might be able to add to man's knowledge concerning the ordering of the universe, but in the capacity of seers, as advisers to their fellows.

Astrologers held that the stars exercised a direct influence on human affairs, and that, while the conjunction at a given moment of certain planets might be favourable to a certain course of action, the conjunction of other planets would be unfavourable. Words we still commonly use—"disastrous," "ill-starred," "mercurial," "jovial," and many others—serve to remind us of the importance which was attached to this pseudo-science.

When men began to test the truth of theories by experiment, they saw the absurdity of such beliefs. Magic



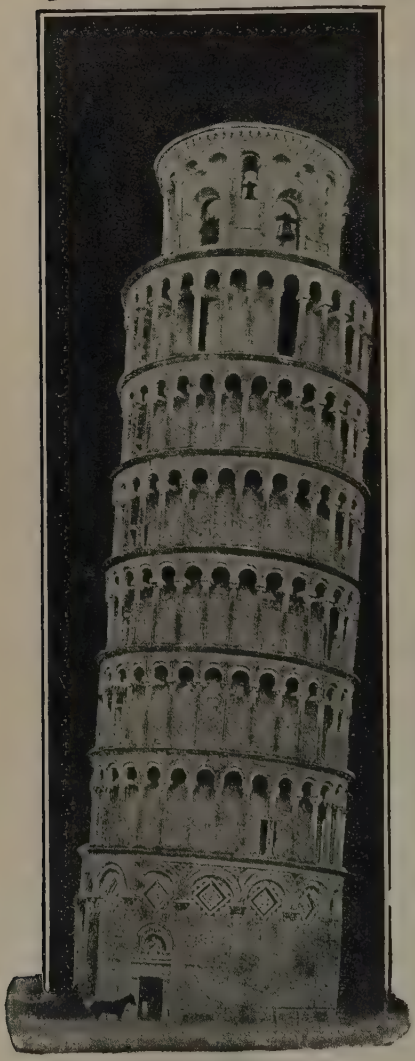
INSTRUMENTS FOR ALCHEMY

(*From an old book published in France.*)

then ceased to masquerade as science. The true science of chemistry took the place of the false science of alchemy; astrology was developed into astronomy.

In 1536 Copernicus, a Polish astronomer, disproved the mediæval idea that the world was a stationary object. He showed the sun to be the centre about which the earth and the planets circled; and that, if the stars seemed to go round the earth, it was only because that globe revolved each day on its axis. At first his theories were rejected on the ground that they were contrary to the teachings of the *Bible*. But truth will out: by the end of the sixteenth century, as a result of his labours and those of other investigators—notably the Swedish astronomer Tycho Brahe (1546–1601) and Galileo (1564–1642) —the old ideas concerning the universe had been completely changed.

Many of the theories expounded by Galileo were declared by ecclesiastical authorities to be heretical. The great scientist, in consequence, was severely persecuted.



LEANING TOWER OF PISA

The erection of this campanile, built all of marble and 178¼ feet high, was started in 1174 and finished in 1350. The tower is 16 feet out of the perpendicular.

Neither persecution, however, nor physical infirmity, which rendered him blind and deaf in his old age, could deter him from the pursuit of scientific truth. One of his most valuable discoveries was that, contrary to mediæval belief, a body weighing 100 lb. did not fall through space one hundred times as fast as a body only 1 lb. in weight; by dropping objects from the leaning Tower of Pisa (in Italy), he showed experimentally that all bodies fall to the ground with the same velocity.

A very famous Englishman, Sir Isaac Newton, who was born in the year of Galileo's death, carried out elaborate experiments of a similar character, and finally established what is known as "the law of gravitation." One day, while he was sitting in

his garden at Woolsthorpe, in Lincolnshire, an apple fell on Newton's head. This chance started in his mind the train of thought which led him to the great discovery which made possible a science of mechanics.

Meanwhile, another Englishman, William Gilbert of Colchester (1540–1603), was investigating the magnetic properties of iron. In the books of old Greek writers, Gilbert had read tales of a mountain in Asia Minor which pulled the nails out of ships as they approached the shore. He determined to find out how much, if any, truth lay in the fables. Finally, he gave an intelligible explanation of the magnetic influence of the earth, and, incidentally, laid the foundations of the science for which he himself invented the name *electricity*.[1]

At about the same time, yet another Englishman, William Harvey (1578–1657), a native of Folkestone, very carefully examined the workings of the human body. As a result of his experiments, he was able to explain the system of blood circulation which hitherto had been entirely misunderstood; and he made other discoveries which at last raised the doctor's art to the dignity of a science.

The doctors of mediæval times were what we now call quacks —mere pretenders to knowledge. Albertus Magnus (page 44) professed that he could drive away boils by touching them with a sapphire. Small-pox, according to John of Gaddesden, the Court physician of the English king, Edward II (1307–27), could be cured if the patient were wrapped in red cloth. "I did this," the worthy doctor has told us, "when the son of the illustrious King of England suffered from small-pox. . . . That cure succeeded very well."

Such "cures" can prove efficacious, of course, only by accident. Towards the end of the eighteenth century, another English doctor —Edward Jenner—working on scientific lines, discovered the treatment known as vaccination, not a cure but of much greater value than any cure, an almost certain means of preventing small-pox.

[1] The word "electricity" is derived from the Greek *electron*, meaning "amber." A piece of amber, if rubbed with the hand, will be found to possess the property of attracting light objects —such as small fragments of paper.

3.—THE INVENTION OF PRINTING

At the time of the fall of Constantinople, the people of western Europe were beginning to be interested in a new method of book production which had lately come into use. This, the process of printing from movable types, was first practised in Germany, and its invention is commonly ascribed to John Gutenberg, a goldsmith of Mainz. Some authorities, however, think a certain John Faust, or Fust, to have been the inventor; whilst others support the claims of Peter Schöffer. It is impossible to say with absolute certainty to whom the honour should be given. By 1445, Gutenberg, Faust, and Schöffer each had a printing press working at Mainz.

With the exception, perhaps, of the faculty of speech and the knowledge of fire, the art of printing has contributed more towards the intellectual progress of mankind than any other discovery. It was the greatest invention that has ever been made and, by a happy chance, it came just when most it was needed. Had printing not rendered it possible for books to be multiplied quickly and cheaply at the end of the fifteenth century, the Revival of Learning, instead of being the widespread movement it was, would have affected only a few scholars.

Printing—of a kind—had been practised in China for at least a thousand years before the time of Gutenberg. But the Chinese process—block printing as it is known—was so troublesome that it was never adopted in Europe. In China there are still printers who follow it. They cut a block of hard wood of the size of the page, and on it laboriously carve the sentences to be printed. Then they cover the block with ink, and use it just as we use a rubber stamp.

Gutenberg improved on this method. He showed how books could be printed from movable letters. These letters—"types" as they are termed—at first were cut out in wood or metal; subsequently printers learned how to cast them in moulds. By putting together single letters any words could be formed and, when a whole page had been assembled, or "set," and the required number of impressions taken, the types could be separated and used for another book.

The Greeks and Romans employed specially trained slaves to copy books by hand. So numerous were these slaves and so quickly did they work that at Rome, in the days of the Empire, hand-written books could be bought as cheaply as printed books can be bought in Europe now.

During the Middle Ages, slaves capable of copying manuscripts were not to be found. So monks undertook the work. And very beautiful books these monks produced. Usually they inserted illuminated initials (i.e. initials worked in colours) and decorated the margins with gay designs. Some books—in particular those intended for use in the churches—were also adorned with pictures, and the writing could hardly have been more regular and legible had it been printed.

The preparation of these manuscripts took a great deal of time. The finished products, in consequence, were very costly. A *Bible* in the fourteenth century might cost the equivalent of anything from £50 to £100 of our present money. Gutenberg's invention speeded up and, at the same time, greatly reduced the cost of book production. Once the types had been set, thousands of copies of a book could be made in a very short time—and each exactly like the last.

That was one of the great merits of the printed book; prior to the invention of printing, no two copies of the same work were ever exactly alike. However conscientious and careful the scribe might be, he invariably made some mistakes, and slightly altered the sense of the original text.

In several quarters, Gutenberg and his fellow printers were suspected of being in league with the powers of darkness, of dealing in witchcraft. Achievements, which people could not understand, were commonly explained in that way in the Middle Ages. None the less, the art of printing, started at Mainz, was quickly taken up elsewhere. By 1500, a dozen or more presses had been

established in various German towns, and as many in Italy.

German printers adopted the style of letter which mediæval copyists had made with their quills—the *Gothic*, or black letter, as it is called. Italian printers, for the most part, copied old Roman inscriptions, but some, in order to economize space, used a more compressed form of type, now known as the *italic*. In England, France, and Spain, printers generally followed the Italian style.

This book is printed mostly from so-called "roman" type. Here and there, however, words will be found—the following, for example —*printed in italics*.

The first English printing press was set up in 1476 at a house called the Almonry, near Westminster Abbey. William Caxton was its founder. Other presses were soon started. Oxford had one in 1478, St. Albans in 1480; and, before the end of the century, there were several in the city of London.

By that time, the output of printed volumes in Europe amounted to several hundreds of thousands a year. The supply created a demand. People, who formerly had never dreamed of reading, began to devour books eagerly. Thus the influence of the written word gradually superseded that of the pulpit. During the sixteenth century, the men of western Europe, as thinking beings, leaned more and more towards the philosophy of Descartes (page 46). Therein lies the key to the political, religious and social revolution which is the history of that time.

In the Middle Ages, Latin, the language of the Church, had been the literary language of western Europe; very little was written in the tongues which people spoke. Printed books, designed for a wide circulation, had to be written in those tongues. This was another important change which resulted from Gutenberg's invention.

English, French, German, etc., ceased to be mere spoken dialects; they definitely took shape as languages, each with its own literature; and the peoples of England, France, Germany, etc., became in consequence more and more conscious of their national individuality.

[From the painting by D. Maclise, R.A.

KING EDWARD IV INSPECTING CAXTON'S PRINTING-PRESS

The first book to bear the inscription, "Imprynted by me, William Caxton, at Westmynstre"—the first book printed in England in the English language—was *The Dictes and Sayings of Philosophers*, a translation from the French by Earl Rivers.

The majority of the hundred books printed by Caxton were translations. Twenty-four of them the printer put into English himself. As a translator, he found it difficult to decide which English dialect to adopt. Even to-day there are slight differences in the speech of the peoples of, say, Yorkshire and Devonshire. In the fifteenth century, differences were more strongly marked. Caxton finally resolved to adopt the London dialect, the dialect used by the poet Chaucer. Other printers followed his example. So Chaucer's English became the written language of the country. "King's English," as we call it—the language from which has grown the English that is written and spoken to-day.

Other European languages were fixed in a similar manner.

In connection with the introduction of printing, one other fact calls for mention. The Greeks and Romans wrote, as did the ancient Egyptians, on a kind of paper made of *papyrus*, a reed which grows in the valley of the Nile. When the Mohammedans conquered Egypt (page 10), the supply of papyrus was cut off from Europe. During the Middle Ages, manuscripts were mostly written on *parchment*, made from the skins of goats.

Parchment is very expensive. Gutenberg's invention, therefore, would have done very little to help the Revival of Learning had not people at that time known how to make cheap *paper* from rags. The Venetians learned this from Arab traders. The Arabs, it would seem, derived their knowledge from the Chinese. Paper began to come into use in Europe about the middle of the fourteenth century.

4.—EUROPE AND BEYOND

The fall of Constantinople was not the *cause* of the Revival of Learning. Sooner or later that revival would have come about in any case; in 1453 it had already begun. The advance of the Turks, however, by driving scholars from Constantinople, unquestionably hastened its progress.

In a similar manner, the fall of Constantinople reacted on geographical discovery. In any case, the discoveries made in the sixteenth century would have been made sooner or later; in 1453, men from western Europe were

already venturing abroad. The Turkish conquests, none the less, gave a powerful stimulus to maritime enterprise.

Apart from their own territories in western Asia and northern Africa, the Romans of old knew very little of the world to the south, the east, and the west of Europe. When the Roman Empire came to an end,[1] the peoples of the West forgot even that little knowledge; not till the time of the Crusades did they begin again to look beyond the confines of their continent.

In the eighth, ninth, and tenth centuries, it is true, Norse navigators made voyages of almost incredible daring. In their long ships, these men went to Iceland, to Greenland, and even farther than that. In the year 1000, a Viking chieftain from Norway—Leif by name—actually landed on the coast of Labrador, and subsequently sailed down the American coast as far south as Cape Cod in Massachusetts.

But Leif and his followers were little better than savages; it is very doubtful if they made any settlement in America. At any rate, their exploit had no permanent results. Within a few years, even the memory of it was lost. Only by patient research have modern historians been able to prove that it was really accomplished.

The crusading movement began in 1095 and continued, roughly, for two hundred years. Viewed from a political standpoint, it achieved very little. Intellectually, socially and commercially, it had a profound influence on the history of the western nations. During the crusading era, hundreds of thousands of Europeans journeyed to Palestine and Syria. There they came in contact with an oriental civilization which was then the highest in the world, and they returned to their rude homes—those who did return—hankering for the refinements to which they had grown accustomed in the East.

Italian merchants seized the opportunity of supplying the demand, thus created, for oriental luxuries. So began that commercial relationship between East and West which, for several centuries, brought untold wealth to the city-republics of Italy. The masters of the Genoese

[1] Romulus Augustulus, the last of the (Western) Roman emperors, was dethroned in 476.

and Venetian vessels, which carried crusaders to the Holy Land, found that, despite the intolerance of the Turks, the Arabs in Syria and Palestine were loth to allow war or religious hatred to interfere with trade.

At that time, the ships of Arab dealers sailed on all the eastern seas, and their caravans ranged over the length and breadth of Asia. From the spice-producing islands of the Malay archipelago, therefore, from India, and from China, traders brought to the various Syrian ports—also to Alexandria in Egypt—the commodities required by the Venetians and the Genoese. These things they exchanged for the woollen and metal goods of Europe.

Marco Polo, a Venetian merchant of the thirteenth century, visited the countries whence the Arabs obtained their wares. This bold traveller journeyed right across Asia, and lived for several years at the Court of the Chinese emperor. Then he went on to Zipango (as Japan was then known), and so to the Spice Islands, Ceylon and India. Eventually, in 1259, after an absence af twenty years, he returned to Venice and wrote a book in which he described what he had seen.

This was the most adventurous journey undertaken by a European in the Middle Ages. Italian merchants generally made no attempt to establish direct communication with the lands of the Far East. They were content to distribute in Europe such goods as they could buy in Syria and Egypt.

The merchants of the Hanseatic League [1] acted as their agents in the countries of the north. At first, the Venetians and the Genoese sent consignments of spices and other commodities to these merchants overland. Early in the fourteenth century, however, their sailors learned how to use the compass. This encouraged them

[1] In the Middle Ages, the merchants of the Hanseatic League—a federation of cities spread along the shores of the Baltic—held practically a monopoly of the trade of northern Europe.

to bolder ventures, and from 1318 onwards they maintained a regular service of ships between Italy and the trading centres of the north. A Venetian galley, laden with sugar, arrived for the first time at London in 1319.

Arabs for many years had steered their ships by means of the compass; and from them the Italians acquired the secret. The Chinese, we have reason to believe, gave it to the Arabs. Long before Rome even was founded, the Chinese employed the magnetic needle to guide their caravans.

Without the aid of the mariner's compass, European sailors could not possibly have undertaken the voyages of which we shall read in the next chapter. The instruments used in the sixteenth century were often faulty, and it remained for Dr. Gilbert (page 49) to give an intelligible explanation of their working. None the less, they enabled mariners to put out to sea with reasonable hope of making their way back again. In the Middle Ages, sailors very rarely dared to lose sight of land.

Italian merchantmen bound for northern Europe found Lisbon a convenient port of call. The frequent arrival of these vessels had the effect of arousing commercial and maritime enterprise in Portugal. Towards the end of the fourteenth century, the Portuguese began to build ships and to look about for some land where they could establish a trading monopoly.

In this matter, their king's son, Prince Henry the Navigator [1] (1394–1460), took the lead. Urged on by him Portuguese navigators, in the early years of the fifteenth century, discovered the Azores. Shortly afterwards, they re-discovered and colonized the Canaries and Madeira, which had been known, at any rate, to the men of ancient Carthage.

Meanwhile, Portuguese sailors pushed steadily down the west coast of Africa. There, however, they made very slow progress. Africa seemed to them an endless expanse of desert and, despite Prince Henry's encouragement, the heavy storms which they encountered, and the absence of harbours, dismayed them.

At last, in 1445, an adventurous crew sighted a head-

[1] Prince Henry's mother, it may be noted, was an English princess —Philippa, a sister of King Henry IV (1397–1413).

land beyond the desert, a headland green with luxuriant tropical vegetation—Cabo Verde (the Green Cape), the Portuguese called it. This discovery put an end to the belief that Africa was a torrid, uninhabitable land. The Portuguese then advanced southward more rapidly. By 1453, the year of the fall of Constantinople, they had almost reached the equator.

The fall of Constantinople stimulated them to fresh efforts. When the Ottoman Turks became masters of the eastern Mediterranean, the Venetians and Genoese were cut off from the Syrian ports and, owing to the activities of Turkish pirates, found it difficult to trade even with Alexandria. Then the Turks conquered Egypt (page 35). This was a serious matter for the merchants of Italy ; it was a serious matter also for their customers. The latter it threatened to deprive of their spice supplies.

To-day, perhaps, the absence of spices would not be a very great privation to us. In the fifteenth century spices were an essential commodity.

Refrigerators were not then known. Spices had to be used, therefore, for preserving food. Spices also helped to render salted meat more palatable, and to disguise the flavour of food that was not quite fresh. In those days of slow and difficult transit, people were compelled to eat many things that would now be considered unfit for consumption.

After 1453, the finding of a new route to the spice lands became a vital necessity. The Portuguese undertook to discover it : there must, they agreed, be a way to the East through or round Africa ; the continent could not extend southward for ever. In 1486 Bartholomew Diaz at last reached the southernmost point. He called it Cabo Tormentoso (the Cape of Storms). Twelve years later (1498), Vasco da Gama, having rounded that cape, sailed across the Indian Ocean and, guided by an Arab pilot, came to Calicut, on the south-west coast of India.

The Portuguese then re-named the Cape of Storms ; they called it Cabo de Boa Esperança (the Cape of Good Hope). The way to the East had been found.

CHAPTER IV

EAST AND WEST

1.—CHRISTOPHER COLUMBUS

While Bartholomew Diaz was slowly carrying the flag of Portugal towards the Cape of Good Hope, Cristovao Columbo, an Italian navigator—whose name is better known to us in its Latinized form, Christopher Columbus —was elaborating in his mind a scheme for reaching the East by a westward route.

Columbus was born at Genoa in 1451. As a boy he was a familiar figure on the busy quays of his native city. His father, however, a weaver by trade, restrained his longing to roam the ocean ; Christopher, he resolved, if a sailor he must be, should first receive an education which would enable him to take a high place in his profession.

Accordingly, the unwilling boy was sent to the University of Pavia, there to study astronomy, geometry, and navigation. Even so, he found his way to sea before he was fifteen years of age. Lads in those days went to the universities younger than they do now.

In or about 1470, a Venetian galley, somewhere off the coast of Portugal, attacked and sank the ship which he was then commanding. Columbus contrived to swim ashore—a distance of six miles—and was so cordially received by the sea-faring folk of Lisbon that he decided for the future to throw in his lot with them. Portugal it seemed to him, offered wider opportunities than Genoa to an ambitious mariner.

In 1474, Columbus married a Portuguese lady of rank. For some years after this he lived quietly on one of the Madeira islands. There he matured his plans for finding out what lay on the other side of the Atlantic. Strange plants, and pieces of wood marked with indecipherable letters and figures, such as were washed up

from time to time on the shores of Europe, first suggested to him that there might be land not very far to the west. A careful comparison of Marco Polo's book (page 56) with the theories of the ancient astronomer, Ptolemy (see the footnote on page 44) confirmed his belief. There is still in existence the copy of Marco Polo's book which Columbus studied; the margins are covered with notes in his handwriting.

Now, Marco Polo had overestimated the distance which he had travelled eastward, and Ptolemy had underestimated the size of the earth. Columbus, therefore, reckoned that a course of some 2,500 miles westward from the coast of Portugal would bring him to Zipango (Japan), Marco Polo's "land of gold"; neither he nor anyone else at that time suspected the existence of the American continent.

A voyage of 2,500 miles across the open sea was a formidable undertaking in the fifteenth century, but it was not one from which an experienced navigator need shrink. Given a well equipped fleet, Columbus had no doubt as to his ability to accomplish it.

First he submitted his scheme to the king of Portugal. That monarch (John II) at once rejected it. His interest was centred in the circumnavigation of Africa, then nearly completed. The discovery of a westward route to the East was the last thing he wished. If such a route were practicable, Portugal, he saw, could not hope to monopolize it; its discovery ultimately must benefit more powerful maritime nations.

Columbus then tried to enlist the support of his native city. At Genoa, however, his scheme was again rejected. The Genoese argued that it was their interest to keep the trade with the East in the existing channel. Though Turkish activities made it difficult for their merchants to do business in Syria, Alexandria was still an open port. The Venetians, whom Columbus next approached, shared the views of the Genoese.

From Venice, Columbus went to the Court of Spain. But he arrived there in 1487, and "the Catholic Sovereigns" were then so fully engaged in their war against the Moors in Granada that, though interested in his project, they would not commit themselves to a definite promise of support.

Disheartened by repeated delays, Columbus journeyed to Paris, hoping to persuade the French king (Charles VIII) to fit out an expedition. At the same time, he sent his brother, Bartholomew, to England to lay a similar proposal before King Henry VII.

Bartholomew Columbus happened to fall among pirates in the English Channel. He was thus delayed in reaching London; and, in January, 1492, before the English king could give an answer, and while the king of France was still considering the matter, Columbus received word from Queen Isabella of Castile, summoning him to Madrid.

Granada had just fallen; and the Queen, persuaded by certain of her ladies whose good graces Columbus had won, had decided to take up his scheme. When the navigator presented himself at Court, she not only promised him the ships which he required, but created him an admiral of Spain and appointed him viceroy of all the lands he might discover. "So"—in the words of the Elizabethan lawyer, Francis Bacon—"the West Indies by Providence were then reserved for the Crown of Castilia."

2.—THE NEW WORLD

The fleet, lent to Columbus by the Queen of Spain, consisted of three vessels—the *Santa Maria*, the *Pinta*, and the *Nina*. The *Santa Maria* was a ship of 100 tons burthen, and carried a crew of fifty. The other two were merely open boats. The whole expedition included not more than ninety men, and the majority of them were gaol-birds pressed into service; even lavish promises

of reward failed to induce the required number of volunteers to enlist under a foreign leader in so desperate a venture.

The ships sailed from Palos on August 3, 1492, and headed for the Canaries. Thence Columbus intended to sail due west, along the 28th parallel of latitude, until he should come to Zipango. He left the Canaries on September 2, having been delayed there for three weeks while his ships were being repaired. In another three weeks, he declared on the day of departure, he and his followers would find themselves in Asia.

Three weeks passed; but, though the wind throughout that time had been favourable, land was nowhere to be seen. The crews began to murmur; even the officers lost heart, and urged their leader to turn back.

The behaviour of the compass disturbed them even more than the seemingly endless expanse of ocean which stretched around them. They noticed that the farther they advanced the compass, instead of pointing, as it did in Spain, a little to the east of the pole star, shifted more and more to the west.

This, which *we* know to be a normal happening, the followers of Columbus could not understand. It seemed to them that they were sailing not only into an unfamiliar region, but into a region where the very laws of nature were strange. Columbus also was perplexed by the variation of the compass. He concealed his misgivings, however; and, in order to reassure his men, he invented a full but erroneous explanation of the phenomenon.

Unshaken in courage and conviction, Columbus would not listen to suggestions of abandoning the enterprise. By deception, cajolery and threats, he contrived to keep his men steadfast during that difficult twenty-first day, and during the next as well.

The following day promised to end his troubles. In the morning the cry "Land ahead!" was raised on one of the ships. Discontent and doubt immediately vanished; enthusiasm animated every man. But when evening came and it was found that a deluding cloud had given rise to false hope, murmurings turned to threats of mutiny.

[*Rischgitz, photo.*

THE *SANTA MARIA*,

the ship in which Columbus crossed the Atlantic in 1492. She was a vessel of 100 tons burthen, and carried a crew of fifty.

"Wait but three days," pleaded the leader; "if in three days land does not appear, then will I myself put my ship about and return."

The three days passed. Not yet was land to be seen. Encouraging signs, however—land birds flying near the ships, reeds and sticks drifting in the sea—enabled Columbus to save a desperate situation. Then someone observed, floating in the water, a staff artificially carved, and someone else a branch bearing fresh green berries. Land could not be very far away. By general consent, the men then agreed to go on; and at last, on the evening of October 11, Columbus, standing on the poop of his ship, observed—so he thought—the sign he had hoped

for many nights to see: a light faintly twinkling far ahead.

That night seemed to him interminable, a night of sickening suspense. The dawn, however, showed that this time hope had not deceived. On the horizon appeared a misty brown line which gradually took shape as a green island. . . .

The island thus discovered was one of the Bahamas group—probably the island now known as Watling's Island. On October 12, Columbus went ashore in state, clad in the full uniform of a Spanish admiral, and, to the wonderment of the natives who crowded round, hoisted the gorgeous standard of his adopted country.

Understanding from signs made by the natives that gold was to be found to the south-west, Columbus did not tarry long among the Bahamas. Sailing thence, he came to Cuba, which he thought to be a part of the mainland of Asia, and so went on to Haiti. This island he named Hispaniola (Spanish land); and, though he could not find the wonderful cities described by Marco Polo, he believed it to be the long-sought Zipango.

Towards the end of November, Columbus had the misfortune to be deprived of one of his ships; his friend, Martin Pinzon, deserted with the *Pinta*, and made for Spain. A few weeks later, he suffered a heavier loss. On Christmas Eve, the *Santa Maria* ran aground at Haiti, and was completely wrecked.

In the circumstances, Columbus decided to postpone further discoveries. So, having built a fort for the accommodation of the wrecked ship's crew, he got ready the *Nina*, his sole remaining vessel, for the voyage to Europe and, on January 4, 1493, weighed anchor, taking with him five of the natives, a number of strange animals, birds and plants, and enough gold—ornaments and such-like articles, taken from the natives—to excite the cupidity of his Spanish masters.

THE FIRST PRINTED MAP OF AMERICA

Part of an Italian map of the world, dated 1506. The original may be seen in the British Museum.

Gold is mostly found in the débris of rocks worn away by atmospheric action, and is the only metal which occurs in nature in an unmixed state. For this reason it is esteemed as highly by savages as by civilized folk.

Silver also is comparatively easy to mine; and in lands where gold and silver are to be found, the working of these metals has always been one of the earliest arts practised by man. People belonging to very low orders of civilization are attracted by gold and silver, and like to employ the metals for ornament and use.

The importance of the New World to Europe, during the century which followed its discovery, lay largely in the fact that it was a storehouse of metallic wealth. Spanish conquerors greedily seized the gold and silver which the natives had been accumulating for hundreds of years. All this metal they poured into the mints of Europe, where the stock had not been appreciably increased since the decline of the Western (Roman) Empire. Thus the peoples of Europe again acquired convenient instruments of exchange, and commerce was placed on a new basis.

On his return voyage, Columbus chanced to overtake Pinzon. He himself, therefore, despite his friend's traitorous purpose, was the first to bring to Europe the news of his great discovery. The little *Nina* dropped anchor in Palos harbour on March 15, after an absence of just over seven months.

In all, Columbus made four voyages to the New World, and on the third, in 1498, reached the mouth of the Orinoco river, in South America. In the preceding year, however, John Cabot, a fellow countryman in the service of King Henry VII of England, touched the coast of North America (page 139). Thus though Columbus was the discoverer—or rather, the re-discoverer—of the New World, the English, not the Spanish, flag was the first to be unfurled on the mainland of the American continent.

An unrivalled navigator, Columbus did not prove himself a successful administrator. As governor of the lands which he discovered, he soon incurred the suspicion and hatred of the Spaniards; and in 1500 the king appointed a viceroy—Velasquez by name—to supersede him. By Velasquez's order, Columbus was sent back to Spain a prisoner in chains. On his arrival, "the

Catholic Sovereigns" gave him a free pardon, but he was never really restored to favour and, in 1506, he died, penniless and in obscurity, at Valladolid.

> "Cast off, put by, scouted by court and king—
> The first discoverer starves—his followers, all
> Flower into fortune—our world's way—and I
> Without a roof that I can call my own,
> With scarce a coin to buy a meal withal,
> And seeing what a door for scoundrel scum
> I open'd to the West . . .
> . . . I
> Could sometimes wish I had never led the way."

Such bitter regrets as these, put into his mouth by the poet Tennyson, darkened the triumph of the great sailor whose enterprise resulted in the opening up of a vast continent hitherto unknown to Europeans. Columbus, to the end of his life, believed he had found a way to Asia. So it was that the islands in the Caribbean Sea came to be known as the West Indies, and the aboriginal inhabitants of America as Indians. This in no way detracts from the historical importance of his discovery.

The idea that America formed a part of Asia was finally exploded by Ferdinand Magellan, a Portuguese navigator in the service of Spain. Sailing down the coast of South America, Magellan, in 1520, passed through the strait which bears his name, and so across the wide Pacific to Asia. In a fight with the natives of the Philippine Islands (which he annexed to Spain), Magellan himself was slain; and four of his five vessels were lost on the voyage. The fifth, however, safely returned to Spain. That ship was the first to circumnavigate the earth.

At about this time, an Italian adventurer, Amerigo Vespucci—or Americus Vespucius, to give his name its Latinized form—wrote a book describing voyages which he professed to have made. The book attracted much attention, and was translated into every European language. Ignorant people, who had forgotten the exploits

of Columbus, believed that its author had discovered the New World. So they gave to that continent the name *America*.

Amerigo Vespucci, if ever he visited America, went there only in an inferior capacity. He was not a sailor —merely a provision contractor.

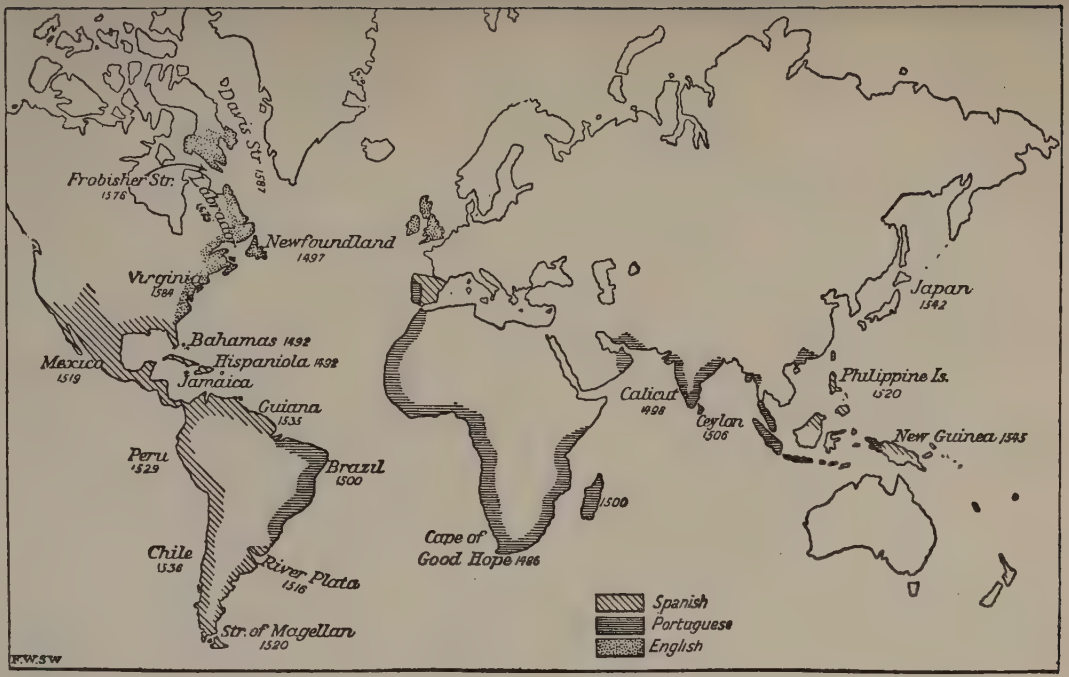
3.—THE PORTUGUESE EMPIRE

The discoveries of Columbus spurred Portuguese navigators to greater efforts and, in 1497, Vasco da Gama (page 58) determined—whatever might be the cost—to find a way round Africa to the spice-producing East. In the following year, the very year that the Spanish flag was carried by Columbus to the mainland of America, he achieved his purpose, and bore the flag of Portugal to India.

Vasco da Gama started on this voyage on June 8, 1497, with four ships, provisioned for three years. Towards the end of November, he rounded the Cape of Good Hope and came at Christmas to a country which he named Natal in honour of the season (Latin, *Dies Natalis*, meaning "the Day of the Nativity"). At length he arrived at the mouth of the Zambezi. There he stayed for some time to repair his ships.

Then, still proceeding northward, he made his way to Mozambique, a trading centre much frequented by Arabs. In the harbour he found many merchant ships —large vessels but without decks, and badly designed. To the surprise of the Portuguese, however, they were well provided with navigating instruments; and all were laden with rich merchandise—gold and silver, pepper, cloves, and cloth.

Vasco da Gama next touched at Mombasa. There he secured the services of an Arab pilot who undertook to guide him across the Indian Ocean. So at last, on April 24 (1498), he left the African coast and stood out



EUROPEAN DISCOVERIES IN THE FIFTEENTH AND SIXTEENTH CENTURIES

boldly towards the East. Some three weeks later, he dropped anchor in the harbour of Calicut, in India.

Calicut, now a sea-port of little importance, was then the commercial capital of the East. The business of the city, however, was almost entirely in the hands of Arabs. The latter naturally looked with suspicion on Vasco da Gama and his followers. They knew full well that the object of the new-comers was to establish direct trade between Europe and the East. But Vasco da Gama proved too clever for them when they tried to rouse the princes of India against him. The Portuguese admiral sent handsome gifts to the ruler of Calicut. At the same time, he spread abroad the report that his little squadron was the advance guard of a great fleet of fifty vessels.

Yielding to flattery and this veiled threat, the ruler of Calicut "determined in his heart to establish with the Portuguese all the peace and friendship that was possible." Other princes did the same, and Vasco da Gama was able to return to Europe, having successfully concluded several commercial treaties. He arrived at Lisbon in September, 1499.

The Portuguese king, Emmanuel (1495–1521), though he could not claim a square yard of territory in the East, forthwith assumed the title of "Lord of the navigation, conquest and commerce of Æthiopia, Persia, Arabia, and India." Shortly afterwards, he sent a viceroy to the East, a nobleman named Francesco d'Almeida; and during the next few years the Portuguese—in some cases, by force of arms; in others, by peaceful persuasion—acquired footholds at a number of points on the coast of India. The chief of these was Goa, which they still retain.

By 1505, the Portuguese had organized their trade. Their ships then began to appear in Europe with cargoes of spices and other oriental goods. By shipping these things direct, the Portuguese were able to sell them at

a much cheaper rate than the merchants of Venice and Genoa. Thus the Italians lost such of their trade as the Turks had not already taken from them.

From Calicut to Alexandria, where the Venetians and Genoese procured their supplies, goods were sent first by merchant ship to Jidda on the Red Sea, and then in smaller craft to the head of the Gulf of Suez. There they were loaded on camels, and so taken to Cairo. From Cairo they were carried down the Nile in barges to Rosetta, and thence conveyed to the coast by camel transport.

At Jidda, at the head of the Gulf of Suez, and again at Cairo and Rosetta, all merchandise in transit was heavily taxed by the local authorities. These charges, which the Portuguese, of course, avoided, greatly increased the prices which Italian buyers had to pay.

In 1509, the Arab dealers in the East, finding their business seriously threatened, organized a league against the Portuguese. The Venetians assisted them. But when it came to fighting, the ships of the Arabs were no match for those of the Portuguese, and in February, off Diu, near Bombay, Almeida gained a decisive victory.

After this, the Portuguese made rapid progress in the East. The famous Albuquerque, who in 1510 succeeded Almeida as viceroy, gained territories for his king not only in India, but on the East Coast of Africa, in Ceylon, Arabia, Persia, Borneo, and—most important of all—in the Moluccas, "the Spice Islands," which cluster round the Borneo coast. He even opened up trade with China and Japan.

The Portuguese were inspired in their endeavours overseas largely by motives of gain. But other motives were not wanting. One was to avenge themselves on their hereditary foes, the Moors. Another, still more powerful, was the desire to spread the Christian faith. Wherever Portuguese traders went, Portuguese missionaries went also.

Both as missionaries and as traders, the Portuguese would have been more successful had they been less ruthless in their methods. The cruelties they practised earned for them the hatred of eastern peoples, and that the latter should have found little to attract them in the creed professed by tyrants is hardly a matter for surprise. A certain Malayan chief was told that, if he accepted Christianity, he might become a Portuguese in heaven. In that case, replied the chief, he had no wish to go there.

The Portuguese, in the sixteenth century, were not a numerous people, and they saw it would be impossible for them to settle their own race in sufficient force to supplant the native element in the eastern countries they invaded. Instead, therefore, of establishing colonies, they contented themselves with building fortified trading stations, and with securing, by means of treaties, exclusive commercial privileges. For this reason, Portugal, though first in the field of discovery and settlement in the East, subsequently fell behind other colonizing Powers. The Portuguese made little attempt to rule, organize and develop the lands where they claimed sovereignty.

Brazil, it may be noted, their great colony in the West, was an exception to this general rule. The Portuguese really won Brazil for their nation. Though the country is now an independent republic, it is still essentially Portuguese.

In 1499, a Portuguese navigator, Cabral by name, while on his way to the East, was blown out of his course, and swept across the Atlantic till at length he reached the coast of a country which he called the "Land of the True Cross." This country, which he annexed to Portugal, came later to be known by the name it bears to-day, on account of a red dye-wood, called "brazil," which it exported.

The Spaniards, at first, maintained that the Portuguese had no right to be in Brazil. Some years before (1493), Pope Alexander VI had divided the undiscovered world between the Spaniards and the Portuguese by a line of longitude 100 leagues west of the Cape Verde Islands: east of that line the Portuguese were to have exclusive rights of discovery and traffic; the Spaniards were to enjoy similar privileges on the west. Subsequently, by agreement, the line was transferred 270 leagues farther to the west. Portugal thus acquired Brazil.

This arbitrary division of the world is sometimes quoted as an example of papal arrogance. Really it was nothing of the sort. At that time, Spain and Portugal were the only two great maritime Powers; in assigning to each a definite sphere of influence the pope was actuated solely by a desire to promote peace.

4.—SPANISH AMERICA

During the early years of the sixteenth century, the Spaniards conquered practically the whole of South America—with the exception of Brazil. They also brought Mexico and the rest of Central America under their rule, and occupied the large islands of the West Indian archipelago.

The British Empire of to-day is the result of several centuries of growth. Men of British race first went overseas to trade. Trading enterprise was in their blood. As traders, they established themselves in distant parts of the world, mainly on small islands and on peninsulas, where they could defend themselves and make their trade secure. "Islands," wrote a seventeenth-century Englishman, "are easily shut, whereas continents have their doors ever open, not to be bolted without great charges." Britain acquired her continental possessions comparatively recently—in most cases, by natural expansion, not as a result of conquest or aggression.

This was not the Spanish method of empire building. To the Spaniards discovery and empire were one and the same thing. The success, therefore, which they achieved, though more spectacular, was less enduring.

The low grade savages, who, at the beginning of the sixteenth century, occupied a large part of the American continent, fell an easy prey to men from Europe. But not all the lands won by the Spaniards were inhabited by savages. The Aztecs of Mexico were a highly civilized race. So, too, were the Incas of Peru. These peoples —save that they held to religions which sanctioned human

A. B.

TWO OF THE MEXICAN GODS

A.—The God of Rain and Thunder. B.—The God of War. From an old Mexican manuscript now at Dresden. *By permission of the Trustees of the British Museum.*

sacrifice and other horrible usages—had reached, at any rate, a higher rung of the ladder than, say, the subjects of the Emperor Charlemagne or the English King Alfred.

In Mexico in the year 1500, also in Peru, the people had a government elaborately organized on monarchical lines, with a regular judicial and administrative system. They built temples and houses of brick and stone, which they adorned with beautiful paintings and sculptures. They produced exquisite fabrics, and were clever workers in metals. They could read and write, and had learned how to make a kind of paper from the leaves of the aloe.

Further, they had an ingenious arithmetical system, and a calendar of remarkable accuracy. They liked dancing, music, and dainty food; they smoked tobacco and took snuff. There were numerous hospitals in the towns for the care of the sick; and the Aztecs, at any rate, had a State postal system.

Yet the Spaniards overthrew the Aztec and Inca empires with the loss of barely a score of lives. Seven hundred Spaniards conquered Mexico; two hundred sufficed for the reduction of Peru. How this came about constitutes as strange a story as is to be found in the pages of history.

Velasquez, who succeeded Columbus, in 1500, as the Spanish king's viceroy in the West (page 66), hearing rumours of the great wealth of Mexico,[1] decided to send out an expedition to explore. He entrusted the command to a certain Fernando Cortez.

With 700 men and several cannons, Cortez landed on the Mexican coast, in 1519, at the spot where subsequently he founded the city of Vera Cruz. The natives thought him and his followers to be gods; these Europeans were the first white men they had seen. When Cortez opened fire on them with his cannons, they were confirmed in the belief.

The Spaniard resolved to take full advantage of their superstitious terror and, despite the inadequacy of his force, to conquer the wonderful land he had found. First, therefore, he burned his ships, so that his followers might see the futility of retreat. Then, though he had no knowledge of the language of the people, and no map to guide him, he proceeded to march into the interior until, at last, he came to the capital.

There the king, Montezuma, received him with awe and reverence. The king, too, believed him to be a god, and allowed him and his followers to sojourn in Mexico as honoured guests. Cortez, meanwhile, entered into a conspiracy with certain of the nobles who were hostile to the king. Aided by these rebels, he seized Montezuma and his ministers, and had them put publicly to death. Then he turned upon his allies; and, by 1521, he had made himself absolute master of Mexico.

The Aztecs were brave men, but they could not face the Spanish cannons. Cortez re-named their country New Spain, and formally annexed it to the Spanish Crown.

Pizarro, the conqueror of Peru, had an easier task

[1] *Mexico*, in the Aztec language, denoted the abode of the war god, the chief of the deities in whom the people believed.

than Cortez. When he landed in that country, in 1524, he found the people engaged in a civil war; and Atahuallpa, the king who had usurped the throne, so far from trying to oppose his progress, sought his aid. Pizarro came to his assistance. Soon he got Atahuallpa completely into his power. Then—as Cortez had done in Mexico—the Spanish adventurer turned upon the native king, overthrew him, and made himself ruler of the land.

In 1535, Pizarro founded a new capital, the city of Lima (now a place of 180,000 inhabitants), and for six years held the post of governor. At the end of that time, he was murdered by his own followers. The barbarities he practised on the natives were too horrible even for sixteenth-century Spaniards to countenance.

The Portuguese showed little respect for the rights of the native peoples of the East. The native peoples of the West fared even worse at the hands of the Spaniards. Haiti, when Columbus discovered the island, had a population of a million souls. Fifteen years later, the natives numbered fewer than 60,000. Their Spanish lords, not content with working them to death in the mines, slaughtered them, we are told, simply "to keep their hands in use."

The Old World intruded rudely into the New.

Spanish oppression, resulting in depopulation, had the immediate effect of creating a labour problem. As early as 1503, the Spaniards began to tranship African slaves to work their colonies. At that time, the west coast of Africa was a Portuguese preserve. During the greater part of the sixteenth century, therefore, the Portuguese reaped the bulk of the profits of the slave trade.

Subsequently the trade passed into the hands first of the Dutch (page 131) and then of the British. The latter took to slave trading in the reign of Queen Eliza-

FRANCISCO PIZARRO,

the discoverer and conqueror of Peru, was born in Spain in 1475 and murdered at Lima, the great city which he founded in the New World, in 1541. This portrait is a copy of a contemporary painting.

beth. In 1564, the Queen lent the *Jesus*, then the largest of her ships (700 tons), to Sir John Hawkins that he might go to Africa, kidnap negroes, and force their sale on Spaniards in the West. Negroes, Hawkins learned, were " very good merchandise." It was not until after

1660, however, that the British engaged in the nefarious business on an extensive scale.

In those days, it should be noted, and for a long time afterwards, few people saw anything morally wrong in negro slavery. The British were the first to recognize the iniquity of the system; and it stands to their credit that, though its abolition meant a heavier loss to them than to any other nation, they were the first to take steps to suppress it. By an Act of Parliament, passed in 1807 and gradually enforced, slavery was declared illegal in all British lands.

CHAPTER V

THE REFORMATION IN GERMANY

1.—THE EMPEROR CHARLES V

Ferdinand, the first king of modern Spain, died in 1516. Neither Mexico nor Peru had then been conquered. The wealth of America, however, was already being poured into Spain. So the kingdom inherited by Ferdinand's grandson, Charles of the House of Hapsburg (page 24), seemed to the princes of Europe indeed an enviable possession. What monarch could hope to vie with the king whose subjects had the untold wealth of the New World at their command?

People in those days did not understand the nature of wealth—the Spaniards least of all. They looked on gold as the only form of wealth that mattered. Gold they could get from America; they could make slaves dig it for them. Why, then, they asked, should they themselves work?

Someone once ventured to tell a Spanish king that, "not gold and silver, but sweat is the most precious metal, a coin which is always current and never depre-

ciates." The rulers and people of Spain would not learn this lesson; and they were not a little perplexed when, as time went on, they found that, despite all the gold which came into their country, they grew poorer and poorer. Coins are not wealth: they are merely convenient tokens of wealth.

To the man marooned on a desert island, gold is valueless. A pocketful of money will not avail you unless you can readily exchange it for edible and wearable commodities. In the later years of the sixteenth century that is just what the Spaniard could not do. His income, reckoned in terms of money, had greatly increased. The cost of living in Spain, however, had increased to a much larger extent.

Suddenly raised to the pinnacle of power, Spain fell from that position almost as rapidly. This decline, however, must not be assigned solely to the wrong use she made of her colonies.

The "Catholic Sovereigns," Ferdinand and Isabella (page 12), when they became joint rulers of a united Spain, resolved to root out the Mohammedan and Jewish elements in the population. Accordingly, they decreed that all Moors and Jews must submit to be baptized. In order to enforce the decree, they greatly strengthened the power of the Inquisition.

This was an ecclesiastical tribunal which had been set up in various parts of Europe in the thirteenth century to detect cases of heresy. Ferdinand and Isabella used it in Spain with deadly effect; between 1492 and 1500, 10,000 heretics were burned alive, and more than 100,000 were punished in other ways.

King Charles continued this policy. Indeed, he carried it on with even greater vigour; and by 1519 there was hardly a Moor or a Jew left in the country. Rather than sacrifice their religion to their worldly welfare, the men of these two races migrated to other lands, and with them went the prosperity of Spain.

Moors and Jews had formed the most industrious section of the population, and the most enterprising; agriculture and manufactories had been entirely in their hands. By expelling them, King Ferdinand and his successor inflicted a blow on Spain from which the country has not yet recovered.

In 1519, after he had been reigning for three years as king of Spain, Charles succeeded the Emperor Maximilian on the imperial throne. He was then in his twentieth year—rather short, we are told, and badly built, a young man with a clumsy, slouching gait. Yet portraits show him to have been decidedly handsome, though his face was marred by bad teeth (there were no dentists in the sixteenth century) and by that under-hanging jaw which is still a peculiar feature of members of the Hapsburg family. At the time of his election, he had the reputation of being a man of little ability, if not actually stupid. He was soon to prove himself the ablest statesman of his age, a man of iron will and extraordinary determination.

On the death of the Emperor Maximilian, Henry VIII, king of England (1509–47), had offered himself as a candidate for the imperial office. So had Francis I, king of France (1515–47). Neither of these monarchs really stood any chance of election. For many years, the title of emperor had been, to all intents and purposes, hereditary in the Hapsburg family (page 22).

Henry of England recognized this fact, and did not treat his candidature very seriously. With Francis the case was different. Vain and ambitious, the patron of art and learning, "the gentleman king," who held himself up to Europe as the pattern of graciousness and chivalry, had set his heart on the imperial throne. "An it cost me three millions of gold," he declared, "I will be emperor."

Three millions, and more, he is said to have spent in bribes: but all to no purpose. When it came to the

point, the electors (page 20) would not break with tradition; they duly chose the Hapsburg candidate. Francis at once made ready for war—partly to avenge himself on his successful rival and, partly because he feared that Charles, as a second Charlemagne, might dominate Europe.

In view of the hostility of the King of France, the Emperor, when proceeding to Germany for his coronation, decided to travel from Spain by sea, and to visit England on the way. If only he could form an alliance with his uncle, King Henry VIII (see the table on page 23), his own position, he felt, would be very much strengthened.

A meeting between the king of England and the Emperor took place at Sandwich in May, 1520. Exactly what transpired we do not know. The "stupid" Charles, however, was quick enough to see that to win the support of Henry he must first win that of Henry's famous minister, Cardinal Wolsey. To the greedy cardinal he granted a generous annuity; also he promised that, when the opportunity should arise, he would do all within his power to secure his election to the papacy. But Wolsey was not to be drawn into concluding a definite agreement. His policy was to hold the scales evenly between Charles and Francis, and so to make England the arbiter of Europe.

After the meeting with the Emperor, he crossed with his royal master to France, and on June 7 met Francis at the famous "Field of the Cloth of Gold"—on English soil, near Calais. In the King of England's train more than 5,000 persons went to France, and so magnificently were the nobles equipped that, according to a contemporary writer, they must have borne "thither to the meeting their mills, their forests and their meadows on their backs."

For several weeks the Court of England and the Court of France held high revel. The splendour of the feasts and tournaments were the talk of Europe, and a cause of

grave disquiet to Charles. This, of course, was exactly what Wolsey intended. Though he allowed Henry and Francis to exchange costly presents and professions of friendship, and to talk earnestly about matters of State, the wily cardinal was careful to see that they did not conclude anything of the nature of a treaty. The meeting, in fact, was a gorgeous sham.

In the following month, to reassure Charles and disconcert Francis, Wolsey arranged a second meeting between the Emperor and Henry. This also took place near Calais—at Gravelines. Thence Charles passed on to Germany, intending to be crowned at Charlemagne's old capital, Aix-la-Chapelle.

Owing to an outbreak of plague in that city the ceremony had to be postponed until October; and it was not until the following January that Charles could meet his first Diet, or parliament. The Diet then met at Worms, a town on the Rhine, just north of Mannheim. Of the many important matters requiring attention, two overshadowed the rest. These were: the making of arrangements for the war with France, and the case of Martin Luther.

2.—MARTIN LUTHER

In Italy, we have seen (page 42), the Renaissance gave rise to an unparalleled outburst of artistic and literary activity. When it spread over the Alps, the movement took a different form. In the minds of the more serious and less imaginative peoples of the north, it wakened a spirit of inquiry; also it stimulated a sincere desire for moral and social reform.

During the early years of the sixteenth century, while clever men in Italy were filling their churches with glorious paintings and sculptures, clever men elsewhere strove to give their churches a purer and nobler faith. The most distinguished of the pioneers of reform was the Dutchman, Erasmus.

Though born at Rotterdam in 1476, Erasmus can best be described as a citizen of the world, for he spent the greater part of his life in other countries—in England, France, Germany and Italy. Accomplished and widely travelled, a keen student of books and of men, he—in common with many of the thinkers of his age—was conscious that the Church was losing its hold on Christendom, that corruption had crept into its administration and error into its teaching.

But Erasmus and his fellows were, above all things, devout sons of the Church. They had no wish to weaken its authority, or the power of its head, the pope; they abhorred revolutionary ideas, or anything that savoured of fanaticism. Their object was, by purifying the Church, to strengthen it and, at the same time, to make it an institution sufficiently broad and tolerant to include all forms of honest Christian belief. "The essence of our religion," Erasmus wrote, "is peace and harmony. These can only exist where there are few dogmas and each individual is left to form his own opinion upon many matters."

He believed the time to be favourable for reform. As he looked about him in the year 1516 he saw that the high places in western Europe were no longer occupied by unlettered leaders of the mediæval type. Henry VIII, the intelligent and enlightened king of England, he had reason to believe, strongly favoured his ideas. Charles, king of Spain, and the French king, Francis, were both cultured men, keenly interested in the New Learning; neither was likely to withhold his support. More promising still, he knew that the pope himself was in sympathy with many of the proposed reforms. The pope, Leo X, a son of Lorenzo de Medici (page 28), was a personal friend of Erasmus.

In 1516, peaceful reform appeared to be assured. In 1517, the hopes of those who desired to see it brought about were suddenly blighted by an incident which

occurred in Germany. This incident was fated to divide Europe into two armed camps, and to plunge the continent into prolonged and bitter religious strife. Martin Luther was its author.

Martin Luther, a native of Eisleben, in Saxony, was born in 1483. His father's house now forms part of a school for orphan children. It is quite a little house. The elder Luther was a miner employed at one of the copper mines in the district; and miners in those days were paid very small wages. But, though a poor man, he was ambitious for his son. He wanted Martin to become a lawyer; and, by pinching and saving, he contrived to send him to a good school.

At school, so Martin himself has told us, the boy was "flogged fifteen times in one forenoon over the conjugation of a verb." None the less—perhaps for that reason—he made excellent progress.. Subsequently he was sent to the University of Erfurt. There, in 1502, he took his degree. But then, instead of taking up the profession of the law, as his father intended, he decided to become a monk, and forthwith entered a monastery.

At about this time, the elector of Saxony (page 22), Frederick the Wise, founded a university at Wittenberg, his capital. Some three years later, hearing of Luther's cleverness, he offered the young monk a professorship. Luther accepted the offer, and so gained an opportunity of displaying his learning and originality of thought. Students flocked from far and near to hear his lectures. "That monk," said one of them, "will give the wise men trouble by and by."

The words were prophetic.

In 1450, Pope Nicholas V began the rebuilding of the church of St. Peter at Rome, the central church of Christendom. Owing largely to the great cost, the work proceeded very slowly.[1] In 1517, in order to raise money

[1] The rebuilding of St. Peter's was not finished till 1626.

[*Bruckmann. phot.*

FREDERICK THE WISE, ELECTOR OF SAXONY

A staunch supporter of Martin Luther. The original of the portrait seen here was painted by Albrecht Dürer (1471–1528), the most distinguished German painter of this time. Dürer is even more famous as an engraver than as a painter.

for the purpose, Pope Leo X (page 83) sent agents throughout Europe with authority to sell "indulgences."

An "indulgence" was a pardon—granted usually by the pope himself—which, according to the teaching of the Church, freed the person to whom it was granted from a *part* of the suffering which he would have to undergo in purgatory. The Church taught that if a man died unrepentant after committing a "mortal" (i.e. a very serious) sin, his soul would be lost. If, on the other hand, he confessed his sin to a priest, and repented, God would forgive him. But he would not wholly escape punishment: before he could be admitted to Heaven, he would have to pass through a period of purification in purgatory.

The granting of "indulgences" in return for contributions towards the cost of a building, even though that building were a house of God, seemed to Luther to be inconsistent with the teaching of Christ. In October, 1517, therefore, when John Tetzel, the agent sent by the pope to Germany, arrived at Wittenberg, he wrote out a statement of his views, in the form of ninety-five theses, or propositions, and posted it on the door of the church, inviting anyone who might be interested to discuss the matter with him.

There was nothing very unusual in this action. In normal circumstances, it would have attracted little attention; the statement was written in Latin, and addressed only to scholars and theologians. At that time, however, people of all degrees in Germany were keenly interested in this question of "indulgences." Someone translated Luther's theses, and had copies, in the German language, distributed all over the country. The invention of printing made this possible.

As a result of the publication of his theses, Luther was suddenly raised to the position of a national hero. His views found support in many unexpected quarters, and

so the young monk was urged on to further expressions of opinion. Finally, being naturally of a violent, impetuous disposition, he assumed an attitude of open hostility to the pope, and began to publish pamphlets and treatises which, in the interests of discipline, the ecclesiastical authorities could not ignore.

At last, in 1520, the pope issued a Bull, or edict, condemning these writings as heretical. The Bull gave Luther sixty days in which to recant. Luther replied by publicly burning it outside the walls of Wittenberg, amid the cheers of his supporters. "To clear the air," he said, "thunder and lightning are necessary."

Having thus definitely broken with Rome, Luther, as an excommunicated man, stood in danger of his life. His fate depended on the attitude of the ruling princes of Germany. Some at once proclaimed him an outlaw. Others—notably his friend, Frederick the Wise of Saxony—frankly espoused his cause. Others, again, resolved to defer action, pending a ruling from the Emperor.

Such was the state of affairs when Charles V arrived at Aix-la-Chapelle (page 82). The Emperor, while recognizing the need for Church reform, had no sympathy with Luther's methods. Having regard, however, to opinion in Germany, he deemed it imprudent to give an immediate decision to that effect. He resolved to refer the matter to the Diet. Accordingly he wrote to "the honourable and respected Brother Martin," bidding him to present himself at Worms (page 82) and guaranteeing him a safe conduct thither.

Luther was urged by his friends not to go. This suggestion he scorned. "I will go," he said, "even if there are there as many devils as tiles on the housetop." And, on April 16, 1521, he duly appeared before the Diet.

8.—THE EDICT OF WORMS

Luther showed no sign of nervousness as he entered the hall at Worms where sat the sovereign of half the world, surrounded by his ministers of state. A smile, we are told, lighted his face. He had prepared his arguments carefully, and welcomed an opportunity of defending his beliefs. But this was denied him. His judges did not allow him a hearing; they merely pointed to a pile of his writings, and asked him to retract the opinions expressed in them.

Luther begged for a little time that he might consider the question. The Emperor granted the request, and bade the monk return on the following day with his answer. On April 17, therefore, Luther again appeared before the Diet. His answer then was ready, and he gave it fearlessly. "I may not," he affirmed, "and will not recant: to act against conscience is unholy and unsafe."

In the circumstances, only one course lay open to the Diet. Luther had defied the pope's authority: sentence accordingly must be passed upon him. From Worms, however, he was allowed to depart unmolested. A safe conduct had been promised to him. So the Emperor postponed for three weeks the issuing of the edict which proclaimed the heretic an outlaw.

This famous Edict of Worms forbade anyone to give Luther food, drink, or shelter, and required that he should be arrested and handed over to the authorities wherever he might be seen and recognized. Further, it laid down: "No one shall dare to buy, sell, read, preserve, copy, print, or cause to be copied or printed any books of the aforesaid Martin Luther, condemned by our holy father, the pope. . . . Neither shall anyone dare to affirm his opinions, or proclaim, defend or advance them in any other way that human ingenuity can invent—notwithstanding that he may have put some good into his writings in order to deceive the simple man."

The Diet had already voted Charles the money he needed for his war with France (page 82). Thinking he had also settled the Luther question, the Emperor

MARTIN LUTHER AS A MONK

An early portrait of the reformer as seen by his intimate friend, Lucas Cranach, the Court painter to the Elector Frederick the Wise of Saxony.

therefore, left Germany. During the ensuing ten years, he was almost exclusively engaged in wars, and in the affairs of other parts of his dominions.

Luther set out from Worms on April 26, intending to return to Wittenberg. As he neared Eisenach, a town not far from Erfurt, he was suddenly surrounded by armed horsemen, and carried off to a neighbouring castle, known as the Wartburg. His captors, however,

proved to be friends, not foes; they were men sent by the elector of Saxony to kidnap him. The good elector deemed a forcible detention the surest means of keeping him from danger.

Luther remained "imprisoned" at the Wartburg for nearly a year. During that time, he busied himself translating the *Bible*. English-speaking peoples are fortunate enough to possess a *Bible* which was translated by masters of their tongue. German-speaking peoples are equally fortunate in this respect; Luther's *Bible* is one of the greatest books in their language. So carefully did Luther translate that he often spent several days considering a single word.

While he was living quietly at the Wartburg, his followers put some of his teachings into practice, and at Wittenberg, in particular, a regular revolt against the Church was started. Monks and nuns left their monasteries. Citizens and students at the university tore down the images of saints in the churches; they even tried to prevent priests from celebrating the Mass, the chief office, or ceremony, of the Roman Church.

Luther strongly disapproved this violent outburst. In March, 1522, he emerged from his retreat to expostulate with his followers. But it was then beyond his power to control the movement. In 1523, a number of knights of the Rhine country took up arms and invaded the territories of the archbishop of Treves (page 22). In 1525, a more serious rising occurred among the peasants of central and southern Germany.

This latter rising was due to social causes as much as to religion; it was largely a rebellion of down-trodden serfs against their feudal lords. None the less, the religious agitation of the time was the match which lighted the fire. Luther at first encouraged the peasants. But when he heard of the shocking excesses they committed —how innocent people were being foully murdered and

monasteries and castles wantonly plundered—he turned against them and, more loudly than anyone, called on the authorities to suppress the rising.

In the end, a terrible punishment was meted out to the rebels. During the summer of 1525, more than 10,000 were put to the sword.

Hitherto, Luther had found his stoutest supporters among the poor. As a result of the attitude he adopted towards the Peasants' Rising, many of these people lost faith in him; they spoke of him not as Dr. Luther but as Dr. Lügner (liar).

Luther is still often criticized on account of his action in 1525. His conduct, however, if inconsistent, was eminently sane. He knew that the movement which he had at heart could be successful only if it continued to be orderly. For this reason, he deliberately denounced violence, in order to gain the support of moderate opinion in Germany. They were not revolutionaries, but moderate men, who ultimately carried his cause to victory.

In 1525, the year of the Peasants' Rising, Luther married, and, at the time of his death, which occurred in 1546, he was the father of five children. This shows how far he moved away from his old monkish vows and notions. When first he raised his voice against the papacy, he little dreamt what echoes his cry would raise.

4.—"CUIUS REGIO, EIUS RELIGIO"

After the Diet of Worms had concluded its deliberations (page 82), the Emperor returned to Spain—which he always regarded as the real centre of his empire—to make ready for war with France. In this war (1521–5), the French fared badly. King Henry of England finally decided to join the Emperor. The French king was forsaken also by his Italian allies; and, to complete his discomfiture, his ablest general, the duke of Bourbon,

Constable of France,[1] betrayed him and went over to the enemy.

Hoping yet to avert disaster, King Francis in person took command of his troops, and invaded Italy. For a time he carried all before him. At Pavia, however, in 1525, he met with a heavy defeat. His army was annihilated, and he himself (but not until he had slain seven of his enemies with his own hand) was made a prisoner.

The Emperor sent him to Madrid, and there kept him until at last he agreed to a peace on such hard terms that, in a letter to his mother, Francis wrote: "Nothing is left to me except honour."

The French king then proceeded to lose even that. On his return to Paris, he immediately repudiated the Treaty of Madrid, and prepared to renew the struggle, in alliance with the sultan of Turkey (page 37). The latter, however, did little to help him. Nor did the assistance of the pope (Clement VII) and of King Henry VIII of England—who now took up arms on his behalf—avail him much. In 1527, a Spanish army, led by the traitor Bourbon, captured and sacked Rome. After this, Francis was forced once more to come to terms.

Free for a time from entanglements with France, the Emperor was able again to give his attention to the Luther question.

In southern Germany, the reformer's ideas had found but few supporters. In northern Germany, on the other hand, converts to the new teaching had rapidly increased in number. After the Peasants' Rising (page 90), the elector of Saxony and the rulers of several other states openly renounced their allegiance to the papacy. That this might not lead to civil war, a Diet, which met at Speyer in 1526, decided to adopt the principle known as

[1] The *Constable* was the highest state official in France, and the commander-in-chief of the army. The office was abolished in 1627. Its abolition was one of Richelieu's administrative reforms (page 162).

cuius regio, eius religio: in other words, to allow each prince to determine what form of religion should be observed in his state.

The Emperor, bent on preserving religious unity in his dominions, did not approve this arrangement, and in 1529 he commanded the Diet to re-enact the Edict of Worms (page 88). The elector of Saxony, John Frederick—a nephew of Luther's old friend, Frederick the Wise, who had died in 1525—and other Lutheran princes forthwith drew up a protest. Those who signed this document came to be known as *Protestants*, a name now generally applied in western Europe to people who do not accept the rules of the Roman Church.

The Emperor attached very little importance to the protest. He had been absent from Germany for several years and did not know how wide was the breach which separated those who held to the new teaching and those who held to the old. He still hoped to be able to bring the two parties together. In 1530, therefore, he summoned a Diet to meet him at Augsburg, and bade both the Lutheran and Romish princes to lay their respective cases before him so that he might act as umpire between them.

The Lutheran case—the Augsburg Confession [1] as it is known—was prepared by Philip Melanchthon (1497–1560), an old friend of Luther, and was very moderate in its tone. The Emperor, however, would not accept it even as a basis of discussion.

The Protestant princes at once withdrew from the Diet, and met together at Schmalkalden, a town some thirty miles south of Erfurt. There they formed a league, known—from the place of meeting—as the Schmalkaldic League, and resolved to take up arms should the Emperor attempt to reforce his edict against heretics.

Charles then modified his policy, and re-affirmed the

[1] The Augsburg Confession is still accepted as the creed of the Lutheran Church.

decision of the first Diet of Speyer (page 92). Civil strife in Germany was the last thing he desired in 1530. The war with France was likely to break out again at any moment. Worse than that, the Turks were hammering at the gates of Vienna (page 38). In return for the concessions granted to them the Protestant princes loyally supported their Emperor against the Turks and enabled him to conduct a very successful campaign against Sultan Soliman.

For several years after this, Charles was engaged continuously in wars with France. The details need not detain us here. Though many lives were thrown away and many fair homes desolated—mostly in Italy—neither of the two quarrelsome monarchs, in the end, gained so much as an acre of territory. The Treaty of Crespi, concluded between them in 1544, left each with exactly what had been his in 1520.

In these wars, King Henry VIII of England sometimes sided with the king of France, and sometimes with the Emperor. When he sided with the latter, the Scots, loyal allies of the French (page 17), usually took the opportunity of raiding England. Border warfare was a common occurrence during the first half of the sixteenth century.

In 1540, by espousing the cause of the Emperor, King Henry exposed his country to the danger of a French invasion. The French threat resulted in nothing more serious than an attack on the Isle of Wight and a demonstration against Portsmouth. But it occasioned much alarm in England. Incidentally, it brought into being the Royal Navy.

Prior to the time of Henry VIII, England's fighting fleets had been composed of merchant-ships requisitioned and hastily adapted to the purposes of war. Even the few ships which kings maintained as their own personal property were commonly let out, in times of peace, to merchants.

In 1540 this was changed. Since then, the Crown has continuously kept in commission a fleet specially designed for the defence of the realm, and under the charge of a separate Government department.

In 1544, having signed the Treaty of Crespi, the Emperor returned to Germany, and, in the following year, he persuaded the pope to call together a general council of the Church to deal with the religious question.

[*By permission of the Lords of the Admiralty.*

A MODEL OF THE *HENRI GRACE À DIEU*, or *Great Harry*, the most celebrated ship in the Navy of Tudor England. Laid down by order of Henry VIII at Erith in 1512 and completed for sea in 1515, the *Great Harry* was a vessel of 1,500 tons burthen. In 1553 she was destroyed by fire at Woolwich, leaving the *Jesus* (700 tons)—see page 77—the largest ship in the Fleet.

He had long urged this as a sure remedy against heresy. The council met at Trent, a town in the Tyrol.

Charles hoped that the Protestant princes would send delegates to plead their cause. This, however, he could not induce them to do. Seeing—from its constitution—that the council must decide against them, they determined to act in accordance with the pledge they had taken at Schmalkalden; and in 1546 they rose in arms.

At first, they suffered a succession of defeats. Then King Henry II of France (page 150) came to their assistance. Though a bigoted Catholic at home, Henry—to serve his own political ends—had no objection to supporting Protestants abroad. His intervention turned the

scale; and by the Peace of Augsburg (1555) the Lutheran Church in Germany at last received legal recognition.

The Peace of Augsburg, it should be noted, like the decision of the Diet of Speyer, allowed freedom of conscience only to rulers. It gave to each petty German prince the right of determining the religion of his subjects. So close was the traditional association between Church and civil government in the countries of western Europe that, in the sixteenth century, it did not occur even to advanced reformers to leave the ordinary individual free to believe what he would.

A few months after the signing of the Peace of Augsburg, the Emperor Charles V, broken in health, weary of his long struggle with France, and bitterly disappointed at the failure of his efforts to preserve religious unity in the Empire, abdicated his throne. Subsequently he settled in a house near the monastery of St. Jerome at Yuste, in Spain, and there spent the rest of his days in semi-monastic retirement. He died in 1558.

CHAPTER VI

THE SPREAD OF THE REFORMATION

1.—ZWINGLI AND CALVIN

In 1517, while Tetzel was selling "indulgences" in Germany (page 86), a papal agent, named Samson, appeared in Switzerland on a similar mission. Just as Tetzel found a critic in Luther, so Samson found a critic in Ulrich Zwingli, a young priest of Zurich.

Like Luther, Zwingli at first attacked only the sale of "indulgences." His eloquence, however, attracted large crowds, and he was soon impelled by force of circumstances to denounce other abuses. So he became the leader of a reforming movement.

One of the evils which Zwingli tried to remedy was the hiring out of Swiss soldiers to fight the battles of the pope. King Charles VIII of France, when preparing to invade Italy in 1494, deemed that a contingent of mountaineers would be a valuable addition to his army. He took into his service, therefore, a number of Swiss mercenaries. From that time onwards the Swiss made the supplying of soldiers to foreign princes—popes and kings of France, in particular—a regular business.

Zwingli considered this a blot on his country's honour, but, though he checked the practice, he failed to stop it. French kings continued to employ Swiss troops till 1792. The royal body guard, "Les Gardes du Roi," who in that terrible year of the Revolution distinguished themselves by their devotion to the King were all men from Switzerland. The pope's body-guard to-day is formed of Swiss soldiers.

At one time it seemed probable that the followers of Zwingli would join forces with the followers of Luther. But a basis of agreement could not be found. So the Reformed Church established by Zwingli in Switzerland became distinct from the Reformed Church in Germany.

Zwingli did not succeed in converting to his views the peoples of all the Swiss cantons. Outside the towns and the low-lying districts his teaching made very little progress. The foresters and mountaineers, who dwelt in the upper Alps, uninfluenced by the New Learning, remained, for the most part, loyal to the Roman Church.

In 1530, a religious war broke out in Switzerland and, in 1531, at Cappel, the Romanists gained the victory. In this battle Zwingli died fighting. Subsequently the two parties concluded a treaty—in many respects similar to the Peace of Augsburg: each canton, it was decided, should be free to choose its own religion. Thus it is that in Switzerland to-day, as in Germany, some parts are Catholic and others Protestant.

A few years after the battle of Cappel, there arose in Switzerland a reformer whose teaching has had an influence wider than Zwingli's, wider even than Luther's. This reformer was the Frenchman, John Calvin (1509–64), a native of Noyon, in Picardy.

His father intended him to be a lawyer. While study-

ing at Paris, however, he drank deeply of the doctrines of Luther, and became so enthusiastic an advocate of the new faith that he was forced to flee from France (page 150); Protestants then were not tolerated in that country.

Calvin settled at Basel, in Switzerland, and there wrote a treatise, *The Institutes of the Christian Religion*, which at once made him famous. Soon after the publication of this book, he had occasion to pass through Geneva. The citizens, who had lately accepted the teaching of Zwingli, asked the distinguished visitor to advise them in the organization of their church. Finally they prevailed upon him to take up his abode among them.

At Geneva, Calvin acquired an extraordinary influence, and made the city a sort of religious republic, with himself as its president. His beliefs differed in several respects from those of Luther and Zwingli, and he altogether rejected the Romish ideas of church government. He held that the clergy should share the government of the church with selected laymen—elders or *presbyters*, and that the whole community should have the right of settling certain questions.

Zwingli's influence was restricted to Switzerland, and Lutheranism made little headway outside Germany. Calvin's doctrines spread to almost every part of Europe. Scotland was one of the first countries to adopt the Presbyterian form of church government. There it was established by Calvin's friend, John Knox, in 1560.

2.—ENGLAND'S REVOLT FROM THE PAPACY

It is a curious fact that Protestantism in the sixteenth and seventeenth centuries made comparatively little progress in those countries of western Europe which had lain within the bounds of the old Western (Roman) Empire. To this general rule, England was a notable exception.

France, Italy, Portugal, Spain, and the southern states of Germany remained loyal to the papacy. Eng-

land revolted. The English revolt, however, was very different in its origin from the revolts headed by Luther and Calvin. The latter were essentially religious movements. The English revolt *began* as a political—even as a personal—movement. The story is inextricably bound up with that of the king's matrimonial adventures.

Spain's rise to greatness at the end of the fifteenth century impressed King Henry VII of England as deeply as it impressed the Emperor Maximilian. The latter, we have seen, in order to secure the friendship of Spain, arranged a marriage between his son, Philip—the father of the Emperor Charles V—and Joanna, a daughter of "the Catholic Sovereigns" (page 24). King Henry VII, influenced by similar motives, arranged a marriage between his son, Arthur, the Prince of Wales, and Joanna's younger sister, Catherine.

Though Prince Arthur had barely attained to his fifteenth year the marriage was solemnized, with great pomp and ceremony, in London, at St. Paul's Cathedral,[1] in November, 1501. In 1502, the prince died. To King Henry, anxious to preserve the Spanish alliance, the idea then occurred of marrying the widowed princess to his other son, Henry.

An obstacle lay in the way of this project: the law of the Church did not allow a man to marry his deceased brother's wife. The pope, however, had, and has, the power of overruling Church law—the power of *dispensation* as it is known. Pope Julius II was induced to exercise this power in the case of Prince Henry and his brother's widow; and, in 1509, shortly after the prince's accession to the throne, the marriage was duly celebrated.

King Henry VIII was then in his twentieth year, and the idol of his subjects—an accomplished youth, skilled

[1] The St. Paul's Cathedral we know to-day was not built till after the Great Fire of 1666. Old St. Paul's, destroyed by that fire, was an even larger building.

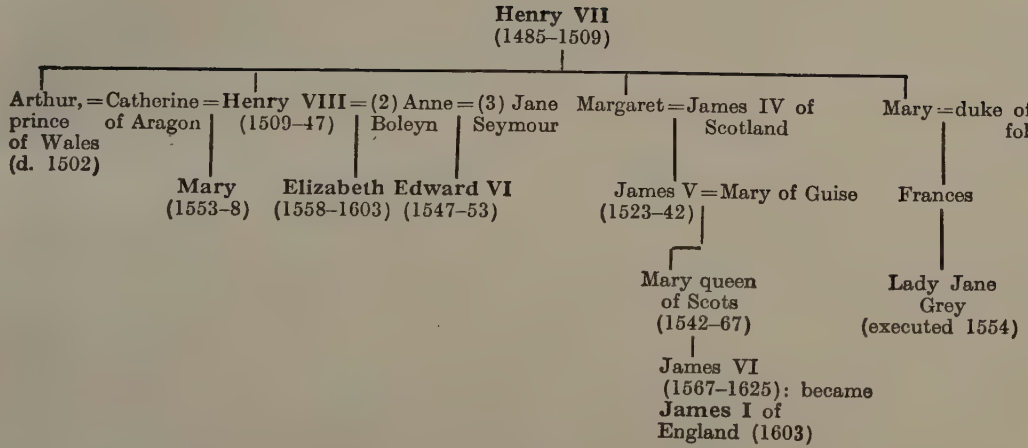


TABLE SHOWING HOW THE THRONES OF ENGLAND AND SCOTLAND CAME TO BE UNITED.

in manly sports and, though fond of extravagant ceremonial, hail-fellow-well-met with people of all degrees. The queen, his senior by five years, and not particularly attractive in appearance, was of a very different disposition; she was a melancholy, deeply religious woman.

Henry was a good enough son of the Church. Indeed, to the end of his life, he detested the teaching of the Protestant reformers, and in 1521 he wrote a pamphlet in which he condemned Luther with such vehemence that the pope conferred on him the title of "Defender of the Faith," a title still borne by British sovereigns. His religion, however, sat lightly on him; he did not share his wife's deep convictions.

For a time the king and the queen lived not unhappily. But they soon drifted apart and, after the death of their three sons (who all died as infants), the breach rapidly widened. Henry hated the idea that his uncomely, ailing daughter, Mary, might succeed him. He longed for a son.

In 1527, he became attached to a girl named Anne Boleyn, a maid-of-honour at his Court; and, in order that he might be free to make her his wife, he appealed to the pope (Clement VII) to annul his marriage with Queen Catherine. His conscience, he said, troubled him because, contrary to the law of the Church, he had married his brother's widow.

In any circumstances, it would not have been easy for the pope to pronounce invalid a marriage which a former pope had expressly rendered lawful. In 1527, it happened to be particularly difficult. Queen Catherine was an aunt of the Emperor Charles V, and that monarch had just captured Rome (page 92). The pope had no wish to expose the city to a second assault by offending the Emperor in a matter which very delicately touched his family honour.

At the same time, he was anxious not to offend King Henry—Luther's opponent, the "Defender of the Faith." With a view, therefore, to gaining time, he instructed

Henry's minister, Cardinal Wolsey, and an Italian cardinal, Campeggio, to investigate the question very carefully. By this and similar means, he contrived for two years to delay the necessity of giving an answer.

Then King Henry lost patience. His wrath first fell on Wolsey. Forgetful of the many services his faithful minister had rendered, the king drove him from office, and, taking matters into his own hands, determined to emancipate the Church in England from the authority of the pope, and so, by bringing the case before an English ecclesiastical court, to get his divorce. In England, papal interference in national affairs had never been viewed with favour. Henry VIII, therefore, in his quarrel with the papacy could count on the support of many, if not the majority, of his subjects; and, by means of threats, he quickly reduced the clergy in the country to submission.

He then referred the question of his marriage to a court presided over by Thomas Cranmer, a learned but subservient divine, whom he had appointed archbishop of Canterbury, and in 1533 he was granted his divorce. In that same year he married Anne Boleyn and proclaimed her his queen.

The pope at once excommunicated the king. This, however, did not trouble Henry greatly. He summoned Parliament; and Parliament, which always carried out his wishes, formally approved everything that he had done. In 1534, it completed his work by passing the Act of Supremacy. This Act, which declared the king to be "the only Supreme Head on earth of the Church of England," finally dissolved the bonds which had united England and Rome.

Two years later, after the birth of Anne Boleyn's daughter, Elizabeth, King Henry required all his subjects to renounce, upon oath, the authority of the bishop of Rome, and to acknowledge the child Elizabeth as his rightful heiress. Refusal to take this oath was adjudged

high treason. Thus, under the guise of punishment for political crime, began what was really a religious persecution. Many loyal Englishmen—notably Sir Thomas More and Fisher, bishop of Rochester—elected to die the death of traitors rather than take an oath which they could not reconcile with their beliefs.

Henry, when he broke with Rome, had no intention of tolerating Protestant ideas in England. Those of his subjects who favoured the introduction of Lutheran or Calvinistic doctrines he persecuted with even greater severity than those who refused to renounce their allegiance to the pope. Hence it came to be said that, while men were hanged for opposing the king, they were burned for siding with him.

Save that he, as head of the State, was also to be head of the Church—in fact, the English pope—King Henry proposed to retain intact the practices of the Roman Church. He was forced, however, to make certain concessions to the Protestant sentiments which his innovations inevitably aroused.

Not the least important of these concessions was the admission of the English *Bible* to the churches. The first printed copies of the *Bible* in English—a translation by William Tyndale and Miles Coverdale—were brought to the country from Switzerland in 1536, and were received with so much favour that King Henry decided to have the translation revised and officially recognized.

In 1539 a printed copy of the *Bible* was chained to the reading desk of every parish church. These old chained volumes are still to be seen in some of our churches.

The dissolution of the monasteries, though partly a concession to Protestant sentiment, was due largely to the King's greed. At the beginning of the sixteenth century there existed in England some twelve hundred monasteries. In 1536, Parliament, at the instigation of the King, declared them all to be the property of the Crown; to justify this wholesale confiscation, the plea was advanced that they had become corrupt. Some unquestionably had become corrupt, but not so corrupt as to necessitate the ruthless suppression of all. Many of the monasteries, however, were immensely rich; Henry VIII, the most spendthrift of English monarchs, coveted their wealth.

The suppression of the monasteries was the immediate cause of widespread distress. Say the Government of to-day were suddenly to close all schools, hospitals, and inns: say it were to put out

[*From the painting by G. Harvey.*

READING THE CHAINED BIBLE IN THE CRYPT OF OLD ST. PAUL'S

Even in the libraries of Europe in the sixteenth century books commonly were chained. They were arranged on reading desks which had an iron rod running along the

of action all the machinery designed to lighten the burdens of the unemployed, the aged, and the infirm—if you can imagine what would be the result, you will have some idea of what happened in England in 1537. Yet, in the long run, the dissolution of the monasteries was a good thing for the people.

Under King Henry VIII's successors, grammar schools—more efficient institutions than the old monastic schools—were founded in all parts of the country. At the same time, inns sprang up in every town and village; and, in the reign of Queen Elizabeth, was started a regular State system of relieving poverty, sickness, and unemployment. From this has grown the system in force to-day. It was much better for the community that those in need of support, should have a right to assistance, recognized by the State, than that they should be left dependent on the doles and indiscriminate charity of monks.

3.—THE ANGLICAN CHURCH

His marriage with Anne Boleyn occasioned King Henry a deal of trouble. Yet Queen Anne retained his favour for barely three years. In May, 1536, he had her beheaded. Shortly afterwards, he married Jane Seymour.[1] This lady died within twelve months, but she gave him a son; and, in January, 1547, when Henry died, the boy—then in his tenth year—succeeded him to the throne as King Edward VI (1547–53).

The late king had arranged for a council of regency to govern the country during his son's minority. One member of the council, however, Jane Seymour's brother, the duke of Somerset, took all the power in his own hands and, assuming the title of "Protector," ruled virtually as sovereign till 1549, when the duke of Northumberland supplanted him.

Somerset and Northumberland were both Lutherans at heart. Aided by Cranmer, the archbishop of Canterbury, they forced on England a thorough Protestant reform. Roman doctrines were abolished; and images

[1] Subsequently King Henry VIII married three other wives in succession—a German princess, Anne of Cleves; Catherine Howard, a granddaughter of the Duke of Norfolk; and Catherine Parr, who survived him. These queens did not leave descendants who could claim the throne. Historically, therefore, they are unimportant.

and pictures were swept out of the churches. In 1549, Cranmer introduced a prayer book, not unlike that used in the Established Church to-day, and drew up "Forty-two Articles of Religion," [1] of an essentially Protestant character, as the creed which the people of the country must accept.

The majority of Englishmen heartily disliked these changes. Though they favoured independence of Rome, they were still strongly attached to the old faith; and they looked forward to the day when Mary, Catherine of Aragon's daughter, should become their queen, and restore to them the practices they understood. In 1553, therefore, on the death of Edward VI, Northumberland, fearing not only for Protestantism in England, but for his own safety, tried to exclude Mary from the throne.

Impelled by personal ambition, he tried also to exclude Anne Boleyn's daughter, Elizabeth, and proclaimed Lady Jane Grey (see the table on page 100) queen of the land. Lady Jane's husband was Northumberland's son.

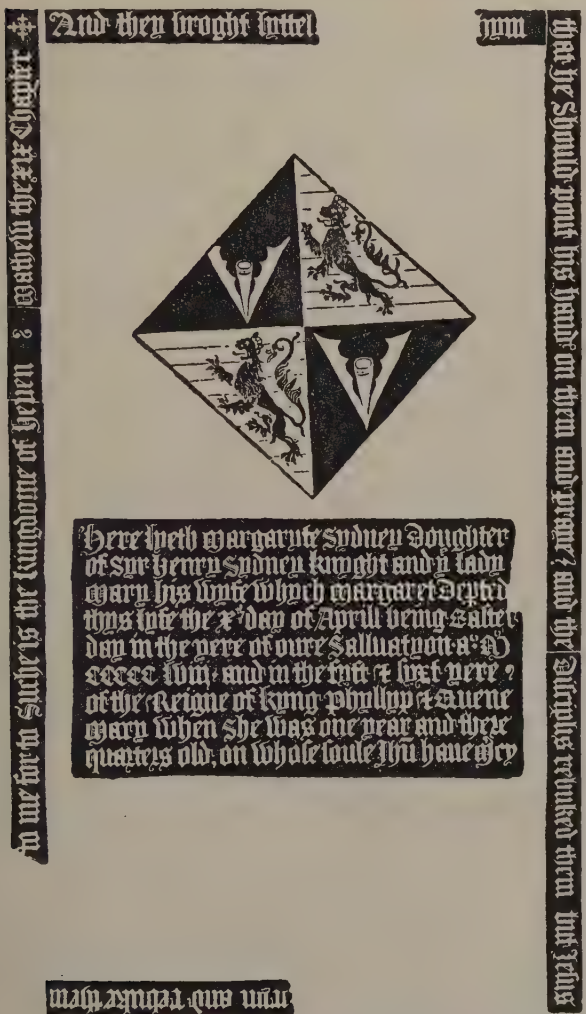
"Queen" Jane reigned only for eleven days. The people of England saw through Northumberland's plot, and rallied round their lawful sovereign. Northumberland perished on the block. Lady Jane, an unoffending dupe, died with him; and, in October, 1553, Mary was crowned amid the acclamations of her subjects.

It did not satisfy Catherine of Aragon's daughter to re-establish Henry VIII's religious compromise. Not

[1] In the reign of Elizabeth, these were reduced to thirty-nine —the "Thirty-nine Articles" which still constitute the creed of the Anglican Church.

The inscription on the opposite page reads: "Here lyeth Margaryte Sydney Doughter of Syr Henry Sydney Knyght and y^e^ Lady Mary his wyfe whych Margaret depted thys lyfe the x^th^ day of Aprill being Easter day in the yere of oure Salluatyon a^o^ M^o^ ccccclviii and in the fyft & syxt yere of the Reigne of Kyng Phyllyp & Quene Mary when she was one year and there [three] quarters old, on whole soule Jhu have mcy."

See if you can read the marginal inscription. Parts of it have been destroyed; perhaps you can fill up the gaps.


And they brought litle
that he should put his hands on them and pray; and the disciples rebuked them but Jesus
& matthew the xix Chapter
Here lyeth margarye Sydney Doughter
of syr henry Sydney knyght and lady
mary his wyfe which margaret Departed
this lyfe the x day of Aprill being sater
day in the yere of oure Sallvatyon a° D
xxxvi and in the fyft & syxt yere
of the Reigne of kyng Phyllyp & Quene
mary When she was one year and three
quarters old, on whose soule Jhu have mcy

A MONUMENTAL BRASS

of the "Reign of King Philip and Queen Mary," in Penshurst Church, Kent. (See the note at the foot of the opposite page.)

content with restoring old observances, she bade Parliament revoke the Act of Supremacy (page 102), and formally returned England to the papal fold. In doing this, she went beyond the wishes of her people; and she wholly alienated their sympathies when, in January, 1554, she married King Philip II of Spain, an uncompromising champion of the papacy. But Mary was a Tudor; she had all her father's imperiousness; opposition merely hardened her determination. In 1555 she sent sixty-five men to the stake; in 1556 she sent seventy; during her short reign (1553–58) two hundred and seventy-seven persons in all—many of them humble folk—died by the fagot rather than acknowledge the pope's supremacy.

Latimer, bishop of Worcester, and Ridley, bishop of London, the most notable of the English Protestant martyrs, were burned on October 16, 1554, at Oxford in what is now the Broad Street —just outside Balliol College. Said Bishop Latimer as he stood by the side of Bishop Ridley at the stake: "Master Ridley, play the man. We shall this day, by God's grace, light such a candle in England as I trust will never be put out."

In the following year, Cranmer also died a martyr's death. When his trial came, Cranmer, a weaker man than Latimer, at first recanted. Later he regained his courage and, re-affirming his renouncement of the pope's authority, walked boldly to the stake. There, thrusting his right hand into the flame, he exclaimed: "This is the hand that wrote the recantation: therefore, it first shall suffer punishment."

Mary's intolerance entirely defeated the purpose it was intended to serve; it did more to establish Protestantism in England than any of the measures of Archbishop Cranmer. The queen's own fate was more tragic, perhaps, than that of any of the victims of her persecution.

At heart, a gentle, tender woman, she died in 1558, hated by the people whose welfare she sincerely wished, and hated by the husband she dearly loved. Philip of Spain treated her with brutal indifference, and all he did for England was to involve the country in a war with France, which resulted in the loss of Calais, the last of the English possessions in France.

The news of this loss was reported to Mary not long before her death. "When I die," she said, "Calais will be found written on my heart."

Elizabeth, Anne Boleyn's daughter, who succeeded Mary, was very much her father's child. She inherited the waywardness of Henry VIII, his vanity, his fickleness; she inherited also his power of commanding affection, his statesmanlike understanding of circumstances, his determination—and his common sense. She at once resolved to steer a middle course in religious matters.

The attempts made in her brother's reign to force an advanced form of Protestantism on the country had failed; her sister's endeavour to restore Roman Catholicism had been equally unsuccessful. Compromise, Elizabeth saw, was the only possible alternative. So, gradually, she established the Anglican Church—practically in its present form.

Elizabeth is sometimes represented as having persecuted Catholics as severely as her sister persecuted Protestants. During her reign, it is true, two hundred Catholic priests were executed; whilst many others perished miserably in prison. The queen, however, judged by the standard of her age, was not a religious persecutor. She would not allow freedom of worship, but she rarely punished recusants in their persons, unless they were suspected of being engaged in political plots. Elizabeth, throughout her reign, was beset by intrigue; she and her ministers had ever to be vigilant.

For some years, the queen's policy was so moderate that both the pope and the king of Spain kept on friendly terms with her. The impetuosity of certain of her own subjects made it impossible for these good relations to be maintained. There were strict Catholics in England who refused to acknowledge the legality of Henry VIII's marriage to Anne Boleyn. These people

held that Elizabeth had no right to the throne, that their lawful sovereign was Mary queen of Scots (see the table on page 100); and they constantly plotted in France and Spain with a view to overthrowing her and setting Mary on the throne.

Thus Elizabeth was forced to lean more and more towards Protestantism and, after 1570, when the pope excommunicated her, she came to be regarded as the leader of anti-Catholic Europe. In 1568, Mary queen of Scots, driven from Scotland by her subjects, fled over the English border, and threw herself on the protection of Elizabeth. For eighteen years the Scottish queen lived in England as a prisoner-guest. Then, found guilty of conspiring with Spanish agents against Elizabeth, she was sentenced to death and, in February, 1587, was executed at Fotheringay Castle.

This brought England's quarrel with Spain to a climax. In 1588, King Philip launched his Great Armada.

4.—IGNATIUS LOYOLA

In the early years of the sixteenth century, thinking men in western Europe generally recognized that all was not well in the Roman Church and, when Luther threw down his challenge to the papacy, a reform movement, headed by Erasmus (page 82), had already been started. Luther, by precipitating a crisis and so rousing the Church to arms, imposed a check on it. Not until 1545 did the pope (Paul III) at last adopt the suggestion of the Emperor Charles (page 95), and summon a general council of the Church to consider the whole question of reform.

By that time the Protestant revolt had gone too far to be stopped. The meeting of the Council of Trent, none the less, was an event of great historical importance. The council sat, at intervals, from 1545 to 1563, and brought about a spiritual revival in the Roman Church which did much to prevent the spread of Protestant ideas.

The moving spirit of this Catholic revival—the Counter-Reformation, as it was known—was a young Spanish knight, named Ignatius Loyola.

In 1521, while Luther was standing before the Diet of Worms (page 88), a French army crossed the Pyrenees and laid siege to Pampeluna, in Navarre. Ignatius Loyola, one of the defenders of the city, was wounded in the leg during the course of an assault. The doctors told him that, if the shattered limb were ever to heal, another bone must be broken. Loyola bade them perform the operation.

The pain was intense—for in those days, of course, doctors knew nothing about anæsthetics [1]—but he bore it without flinching. The operation, however, proved of no avail. Loyola was never able again to ride to battle. Yet he resolved still to be a soldier. Though he could not fight for his Emperor, he could—even as a cripple—fight for Christ. When, therefore, he had sufficiently recovered of his wounds, he donned a beggar's gown, and started on a journey to Palestine, intending to work among unbelievers.

Experience soon taught him that, owing to lack of education, he was labouring under a heavy handicap. So he returned to Spain, and sent himself to a school where, for two years, in the company of quite little boys he learned the elements of Latin grammar. He then went to a Spanish university, and subsequently entered the university of Paris.

There he met with kindred spirits. To them he explained his ambition; and, in 1534, attended by seven followers, he set out again for Palestine. On arrival at Venice, he was unable to find a ship to take him to his intended destination; war had lately broken out between Venice and the Turks. He decided, therefore, while

[1] Chloroform was first used to lessen the suffering of patients undergoing operations by a Scottish doctor, Sir James Simpson, in 1847.

waiting, to do mission work in Italy, and wandered from town to town, preaching in the squares and market-places. When asked to what Order he belonged, he said that he and his followers were members of "the Society of Jesus."

In 1540, Loyola persuaded the pope to sanction such a society, and, being a soldier, set to work to organize it on military lines. The members—Jesuits, as they came to be known—were made to pledge themselves to absolute obedience to their superiors in the Order, also to the pope, as Christ's representative on earth.

When Loyola died, in 1556, the Order had two thousand members. Under his successor, the number was trebled, and it went on increasing for two centuries.

The Council of Trent authorized the Jesuits to combat the teaching of Luther and Calvin; and it was due in no small measure to their comprehensive and untiring efforts that Protestantism made very little progress in Italy, Spain, Poland, France, and southern Germany. Even in northern Germany, England and Scandinavia, Jesuit missionaries brought many people back into the fold of Mother Church.

The Jesuits were quick to perceive the advantage of influencing the young. Wherever they went, they opened schools; and right down to the eighteenth century, they were the schoolmasters of Catholic Europe. So successful were their methods of instruction that Protestant parents often sent their children to Jesuit schools.

Mission work among the heathen had attracted Loyola from the first. In distant lands, therefore, the Jesuits worked as untiringly as in Europe. Francis Xavier, one of the original band, followed the Portuguese to India, Malaya, and Japan; and the success which he achieved is shown to-day by the high percentage of Roman Catholics to be found among the Christian natives of those parts. While he was toiling in the East, other Jesuits

IGNATIUS LOYOLA,

the founder of the Jesuits or Society of Jesus—after a painting by Rubens. Loyola was born in 1492 and died in 1556. In 1622 he was canonized, or made a saint.

laboured with equal devotion in Brazil, Mexico, and Peru : indeed, all over the American continent.

The very success achieved by the Jesuits won for them the bitter hatred of Protestants. This hatred, however, was hardly justified before the eighteenth century. The Order then degenerated, like the similar Orders founded at an earlier time by St. Francis of Assisi and St. Dominic. In the eighteenth century, the Jesuits engaged largely in political activities and commercial enterprises. As a result of this, they lost the respect even of Catholics.

In 1754, the king of Portugal expelled them from his kingdom. In 1764, they were driven from France. Other countries followed suit ; and in 1773 the pope abolished the Order. In 1814 it was revived, and to-day it is again a powerful organization.

CHAPTER VII

THE REVOLT OF THE NETHERLANDS

1.—KING PHILIP II

In 1556, the Emperor Charles V, broken in health and spirit, resigned his high offices and retired to Yuste (page 96), to spend the rest of his days in monastic seclusion. His empire was then divided.

To his brother Ferdinand—who had acquired by marriage the kingdoms of Bohemia and Hungary (see the table on page 23)—went the Austrian lands and the imperial title. Spain and Spanish America, together with Milan, Naples, Sicily, and the Netherlands, went to his son, Philip. The latter thus became the greatest prince in Europe.

By not inheriting the title of Emperor, Philip lost, perhaps, some of the dignity enjoyed by his father. On the other hand, he gained in power. The Empire was a troublesome heritage ; it conferred rank, but it also con-

ferred heavy responsibilities which its nominal head had no adequate means of meeting. Philip was the absolute sovereign of the lands he ruled and, when he came to the throne, a prospect lay before him such as has not been open to any other monarch of modern times.

Commerce and colonies gave him a revenue greater than that yielded to all the other princes of Europe. He had the most numerous and efficient army in the world, and the largest and the best equipped fleet. He could count, moreover—in Spain, at any rate—on the devoted allegiance of his subjects.

The promise of the early years of his reign was not fulfilled. The king's religious intolerance drove the people of the Netherlands to revolt. That revolt proved his undoing. Spain, moreover, it brought to the brink of ruin.

When we speak of the Netherlands to-day, we refer to Holland: the two names have become synonymous. In 1556, when people spoke of the Netherlands, they referred also to the country now called Belgium.

This region came to be known as the Netherlands (i.e. low lands) because a large part of it lies below sea level. At one time, indeed, it was a great marsh, periodically inundated both by the ocean and by the Meuse, the Rhine and the Scheldt, whenever those rivers overflowed their banks.

To make the country habitable, men battled for centuries against the hungry waters. They shut out the sea by building dykes, or dams, of earth and stone along the coast. They tried to keep the rivers in their beds by similar means. But the rivers still persisted, at time of flood, in swamping the land. So, to carry off the overflow, the system of canals, which now covers Belgium and Holland like a net, was gradually devised.

This involved the expenditure of an immense amount of labour. That expenditure has been abundantly justified. Owing to innumerable waterways, Belgium and Holland to-day can boast the greenest and richest meadows in Europe; whilst the traders and farmers of the two countries enjoy unrivalled facilities of sending their wares and produce cheaply from place to place.

The fertility of the Netherlands soon made the people prosperous. By the middle of the fifteenth century, the seaports of Amsterdam, Antwerp, and Rotterdam had become trading centres hardly less important than Genoa and Venice.

In the Middle Ages, the Netherlands comprised seventeen small and semi-dependent provinces.[1] The southern part of the country was then inhabited (as is still the case) by a people akin to the French, and speaking a French dialect. Teutons, or Germans, held the rest of the country. The Flemings of modern Belgium and the Dutch of Holland, though now, politically, two peoples, belong to the same race.

In the fifteenth century, the Netherlands came under the rule of the dukes of Burgundy, and Charles the Bold (page 22) eventually succeeded in welding together the various provinces. It was as a united state, therefore, that the country passed into the possession of the Emperor Maximilian, and by him was handed on to his grandson, Charles.

The Emperor Charles was born in the Netherlands. He understood the people, and was always popular among them. Under his rule, the country prospered—save only in one respect. The Protestant movement, which agitated Germany during his reign, did not respect political landmarks. It soon made its influence felt in the Netherlands. In Germany, owing to the attitude of the imperial princes, the Emperor could not adopt vigorous measures against it. In the Netherlands, no such restriction was imposed upon him. There he met heresy with relentless hostility and, in order to fight it, introduced the Inquisition (page 79) from Spain. But, despite burnings at the stake, imprisonments and confiscations, the Protestants steadily increased in number.

King Philip, blind to the failure of his father's policy, persecuted with renewed vigour. At last his savagery roused against him even the Catholics who still formed

[1] The *duchies* of Brabant, Guelderland, Limburg and Luxemburg; the *lordships* of Friesland, Gröningen, Mechlin, Overyssel and Utrecht; the *counties* of Artois, Flanders, Hainault, Holland, Zealand and Zutphen; and the *margravates* of Antwerp and Namur.

a majority of the population. Treatment which they had been content to endure at the hands of the Emperor Charles, the Netherlanders would not brook at the hands of his son. The latter, born and bred in Spain, they regarded as a foreigner; they hated his haughty Spanish manners.

THE NETHERLANDS IN 1609

King Philip is commonly represented as a cruel and evil-living tyrant. Cruel, evil-living, and tyrannical undoubtedly he was—a man of small intelligence, wholly out of sympathy with the new ideas which were permeating Europe, and devoid of all the gentler feelings. The impartial student of history should remember, however, that he was not really so black as prejudice has painted him; if in northern Europe he is still thought of as an ogre, in Spain he was, and still is, looked on as a national hero. Like Queen Mary (Tudor) of England, moreover, he was at least sincere in his religious intolerance.

The Council of Trent, by bringing about a spiritual revival in the Roman Catholic Church, made inevitable a Roman-Protestant world war. Both circumstances and tradition required that Spain should lead the Catholic cause. To that cause King Philip dedicated all his resources and energies. He abhorred heresy in any form,

and regarded the Protestants in very much the same light that the Christian knights of mediæval Europe had regarded the Turks—indeed, in very much the same light that he himself regarded the Turks. In his eyes Protestants and Turks were hardly distinguishable; and it is, perhaps, something to his credit that he fought against the latter as stubbornly as he fought against the former. The Philip who persecuted fellow-Christians for refusing to acknowledge the pope was the same Philip who fitted out the fleet which, at Lepanto in 1571 (page 39), brought the advance of the Turks to a standstill.

He rendered, therefore, at least one service to western civilization.

2.—WILLIAM THE SILENT

For three years King Philip in person ruled the Netherlands. He did not succeed, however, in stamping out heresy. His senseless persecution, indeed, had the opposite effect; six Protestants arose to take the place of each martyr he sent to the stake. At length, the king was compelled to acknowledge himself baffled and, in 1559, he made ready to transfer his Court from Brussels to Madrid. He could not afford longer to neglect affairs in Spain.

A sigh of relief went from the Netherlands. The people hoped for better times, for the regent appointed to act in the king's name—Philip's half-sister, Margaret of Parma—they knew to be well disposed towards them; she had been brought up in their country. But Philip had no intention of allowing the regent a free hand. He insisted on surrounding her with counsellors of his own choosing, and under orders from himself not only to maintain, but to strengthen, the system which he had inaugurated. That they might not lack the means of carrying out his orders, he filled the Netherlands with Spanish soldiers.

The new régime, therefore, was even more stringent

than the old. Catholics as well as Protestants had reason to hate it. The presence in the country of large bodies of foreign troops was an intolerable affront to a proud, freedom-loving people; and the nobles, long accustomed to hold the posts of authority, deeply resented being supplanted by Spanish favourites.

The malcontents found a leader in William, prince of Orange [1] and duke of Nassau. This nobleman owned extensive estates in the Netherlands and, in the days of the Emperor Charles V, had held the position of *stadtholder*, or governor, of the northern provinces.

Prince William, supported by two of the leading Netherlanders, Counts Egmont and Horn, repeatedly urged the regent to reform the administration and to abolish the Inquisition which, they declared, was being employed "to the great dishonour of the name of God and to the total ruin of the Netherlands." Margaret of Parma did what she could. Time after time, she begged Philip to relax his tyranny. She even sent Count Horn to Madrid at the head of a deputation that he might personally plead with the king.

Philip refused to modify his policy. He insisted that the edicts against heresy must be strictly enforced. "Now," said the prince of Orange, "we shall see the beginning of a fine tragedy."

It began in 1566. In that year, the persecuted Protestants, urged on by Calvinistic preachers, sought to avenge themselves on their tormentors by desecrating and plundering churches. Riots occurred all over the country, and incalculable damage was done during the fortnight which elapsed ere the fury spent itself. In the county of Flanders alone, four hundred churches were sacked.

[1] The little town of Orange, on the river Rhone, in southern France, was, from the eleventh to the seventeenth century, the capital of a tiny principality which, in 1521, passed by marriage to the ruling family of Nassau, a German dukedom. In 1721, the French Crown annexed the principality.

The profanity and extravagance of this outburst alienated from the Protestants the sympathy of their Catholic countrymen. Moderate men, indeed—whatever their religious views—were deeply shocked; William of Orange, Egmont, and Horn readily co-operated with the government in the suppression of the riots.

The king of Spain refused to see that the rising was the work merely of a few extremists. He determined to bring a terrible punishment on the people of the Netherlands. Accordingly, he recalled the regent, Margaret, and dispatched the dreaded duke of Alva as governor in her stead. To the duke he gave 30,000 picked Spanish soldiers and full authority to carry out his sentence.

Alva, the ablest of Philip's generals, was a typical Spanish nobleman of the sixteenth century—hard and cruel, passionately devoted to his Church and king. He imagined that an easy task lay before him in the Netherlands. "I have tamed men of iron," he boasted. "Shall I not overcome these men of butter?"

When Alva's approach was announced, thousands of those who had special reason to fear his coming fled from the country. Many of them, skilful weavers, made their way to England. Before long the products of these busy people became the most important of England's exports.

William of Orange was among those who escaped. He sought refuge in Nassau, and there tried to persuade Egmont and Horn to join him. But they would not leave their country, and so had to pay the inevitable penalty. Both were put to death by order of the infamous Council of Blood—"the Council of His Excellency" it was officially styled—a court of mock justice which Alva established to punish all who could be held in any way to have been responsible for the late disorders.

Alva arrived in Brussels on August 22, 1567. He resigned his office on November 17, 1573. Between those

[Hanfstaengl, phot.

WILLIAM THE SILENT.

From the portrait by M. J. van Mierevelde in the Ryks Museum, Amsterdam. There are more than two thousand portraits in existence bearing this painter's name. Only a few of them, of course, can be genuine.

dates, the Council of Blood condemned to death, without even the semblance of a trial, no fewer than 18,600 people; and it is estimated that more than 60,000 fled the country rather than face the dreadful judges. Trade and industry, in consequence, came to a standstill, and the Netherlanders were reduced to a state bordering on beggary.

William of Orange, meanwhile, was busying himself with plans for the liberation of his country. It was with a heavy heart that he prepared to make war upon his king. He had been brought up at the court of Charles V and had stood high in that Emperor's favour. He would gladly have served his old master's son with the same loyalty. Furthermore, he was in 1567 still a Roman Catholic.

The abominable cruelty of Alva, which killed his loyalty, led him also to change his faith. By spending his private fortune, he contrived to collect a small and motley army of English, French and German mercenaries, and, in the spring of 1568, marched into the Netherlands to challenge King Philip's governor.

He counted on being assisted by a general rising in the country. In this hope he was disappointed. The people did not stir. They dared not; Alva had cowed them. William's poor forces, therefore, were quickly scattered by the tyrant's matchless Spanish infantry. Their leader contrived to escape. Undaunted, he retired to Germany to reconsider his plans.

William was not a great soldier, but he was an inspiring chief—patient and far-seeing, a man of few words but inflexible determination, resolute in action. That is why he is known to history as William the Silent.

3.—THE FIGHT FOR FREEDOM

Four years passed. Then (1572) the internal rising, for which William the Silent had been looking, at last took place. It came about in this way.

Some of the Netherlanders, who sought refuge in England from Spanish tyranny, were cloth-workers (page 120). Others were sea-faring folk. The latter supported themselves in their new home as pirates; they captured Spanish vessels in the Channel, and sold them to English merchants. Time after time, the Spanish Government called on the English Government to take action against these "beggars of the sea," as they called themselves. Finally, in 1572, Queen Elizabeth—as a sop to King Philip—ordered them to leave her realm. This they did and, suddenly sweeping down on the town of Brille, at the mouth of the Meuse, surprised the Spanish garrison, and re-established themselves in their old land.

By this daring exploit, "the beggars" gave their countrymen a lead. Everywhere in the provinces of Zealand and Holland the people rose in arms. Town after town drove out its Spanish garrison. The hand of Alva fell heavily on the rebels. Mechlin, Haarlem, and several other towns were recaptured, and each had its cruel and bloody tale of reprisals to tell.

But by that time the rebels had summoned William the Silent to their aid. Led by him, they dealt with the Spaniards as ferociously as the Spaniards dealt with them. So the revolt went on, spreading gradually all over the Netherlands. In 1573, even Alva had to admit that "the men of butter" had proved too much for him. He demanded his recall.

His successor, Don Louis de Requesens, one of the heroes of Lepanto (page 39), tried to win back the Netherlands by conciliatory measures. In the south his policy met with considerable success. In the north it availed him not. There the majority of the people were Calvinists, and bitter experience had taught them that little reliance could be placed in the promises of a Spanish papist. In the Protestant north, therefore, Requesens was forced to go on with the struggle.

The siege of Leyden—a town some six miles from the

coast, and not far from The Hague, the present capital of Holland—was the most notable operation which he undertook as governor. Requesens believed that, if only he could capture Leyden, he would be able to crush the rebellion in the north, and he marched against the place with all the forces at his command.

William the Silent shared the Spaniard's belief. To the defenders of Leyden he sent word that the fate of the country lay in their hands, and he promised to spare no effort to bring them relief.

The siege of Leyden began in November, 1573. Again and again William tried to relieve the town. Each of his attempts ended in a heavy defeat. By October, 1574, the defenders found themselves in a desperate situation. Without food or ammunition, to surrender seemed to be the only course open to them.

Then William the Silent decided on an heroic expedient. He cut the dykes which protected Leyden from the sea. "Better a drowned land," he said, "than a lost land."

Before the advance of the sea, the Spaniards were forced to retreat; and, as the waters rolled over the fields, fishing boats passed through the breaches made in the dykes and brought food to the starving garrison.

The defence of Leyden is one of the most gallant achievements recorded in the annals of war.

The death of Requesens, which occurred in 1576, was the signal for a general rising in the Netherlands—in the south as well as in the north. Left leaderless for a time, the Spanish soldiers in the country indulged in wild orgies of plunder and murder. The rich city of Antwerp they reduced literally to ashes.

The "Spanish Fury"—as this outbreak is known—occasioned widespread indignation, and, in 1576, representatives from all the seventeen provinces (see the footnote on page 116) met at Ghent, and agreed to make a

THE SIEGE OF LEYDEN

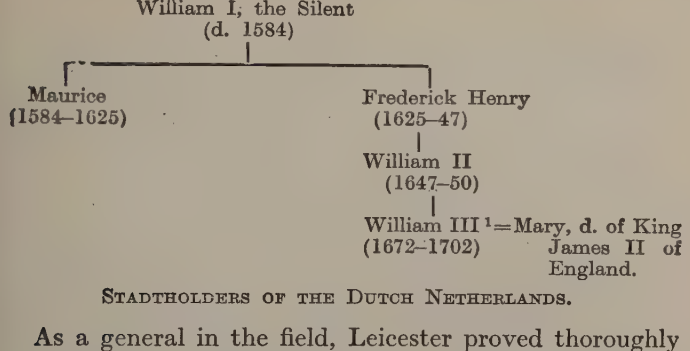
From an engraving by Francis Hogenberg in a book published at Cologne in 1583.

common stand against the oppressor. This union, however, lasted only a short time. Differences of opinion between the Catholics of the south and the Protestants of the north were too strong for a permanent alliance to be possible. The governors who succeeded Requesens—Don John of Austria (1576–78) and the duke of Parma (1578–92)—gradually won back the Catholic provinces to Spain.

The seven northern provinces (Friesland, Guelderland, Gröningen, Holland, Overyssel, Utrecht, and Zealand) stubbornly refused even to consider the idea of acknowledging Philip as their king. In 1579 they formed a league among themselves, and two years later, as the United Provinces, formally declared their independence.

King Philip did not yet despair of bending them to his will. He saw that William of Orange was the soul of the revolt; if William could be got out of the way, he hoped that he might yet achieve his purpose. So he put a price on the prince's head. To anyone who would assassinate the rebel leader he promised a large sum of money and a patent of nobility. In that age such an offer was calculated to lure unscrupulous men; and on July 10, after several unsuccessful attempts had been made, a certain Balthasar Gérard shot him through the heart as he was coming down the stairway of his house at Delft. The huge pistol which Gérard used may still be seen in the museum at The Hague.

The death of William was a heavy blow to the people of the United Provinces. The "father of his country," however, left two able sons—Maurice and Frederick Henry—to carry on the work he had begun; and then, at last, help came from England. In that country Protestant opinion had long been calling on the government to succour the Dutch. In 1585, Queen Elizabeth sent her first open aid—a body of troops commanded by the earl of Leicester, the scheming, vainglorious cavalier, well known to us in the pages of Scott's *Kenilworth*.



STADTHOLDERS OF THE DUTCH NETHERLANDS.

As a general in the field, Leicester proved thoroughly incompetent. His men, however, fought splendidly; and at Zutphen, the battle (1586) which cost England the life of the gallant and chivalrous Sir Philip Sidney, of Penshurst in Kent (page 107), 500 of them held at bay a whole Spanish army. As Sidney lay dying, a cup of water was brought to him that he might cool his fevered lips. He bade the bearer give it to a wounded soldier lying near. "Thy necessity," he said to the soldier, "is greater than mine."

In 1587, Leicester returned to England, having accomplished nothing. Yet his intervention was of great service to the Dutch, if only in that it served to divert the wrath of King Philip from them to the English. Busily engaged equipping his Great Armada, Philip for a time almost forgot his hatred of the Dutch.

Meanwhile, William's son, Maurice, a very gallant soldier, marched from victory to victory, and at last, in 1609, forced Spain to agree to a twelve years' truce. This really amounted to a recognition of the independence

[1] In 1688, William III of the Netherlands became King William III of England. Having no children, he named a distant relative —John William Frisco—to succeed him as stadtholder of the Netherlands. But from 1702 to 1748 that office was in abeyance; it was then given to John William Frisco's son, whose grandson, the first king of Holland, was the founder of the present Dutch royal family.

of the Dutch Republic, though it was not until 1648 (page 177) that Spain could be brought formally to acknowledge her great humiliation.

4.—THE DUTCH REPUBLIC

The part of the Netherlands which remained loyal to King Philip—the ten Catholic provinces of the south—followed the fortunes of Spain till 1713. Then they passed to the Austrian branch of the Hapsburg family, and continued to be a dependency of Austria till the time of the French Revolution. Then, infected by the revolutionary ideas of their western neighbours, the inhabitants rebelled against the House of Hapsburg. Eventually, after many changes of fortune, they won independence for themselves, and their country, as the kingdom of Belgium, soon became one of the most progressive states in Europe.

From the close of the sixteenth century till the close of the eighteenth, these provinces did not count for anything—politically or commercially. Under Hapsburg rule, the people lost their national spirit and, with it, the spirit of enterprise which is essential to material prosperity.

The history of their Protestant kinsmen offers a striking contrast. In the seventeenth century, the Dutch Republic, though little more than half again as big as Wales, was one of the leading Powers of Europe. As a commercial people, the Dutch at that time had no equals, and for many years they led all other nations in literature, science and the arts. Their heroic struggle with Spain had filled them with an energy which they were able to turn into any channel.

Among the famous Dutch painters of the seventeenth century may be mentioned Rembrandt, a native of Leyden (1606–69), and Frans Hals (1580–1666). Rembrandt's work rivals that of the great Italian masters. As for Frans Hals, there can hardly be a home in Britain that does not contain a copy of "The Laughing Cavalier" or of one of his well-known pictures.

A very famous portrait-group (now at Amsterdam) by the great Dutch painter, Rembrandt (1606–69). Numerous specimens of Rembrandt's work are to be seen in various English Galleries, and there is a magnificent collection of his etchings in the British Museum.

"THE NIGHT WATCH" [*Mansell, phot.*

Of the Dutch writers and thinkers of this time, Hugo Grotius (1583–1645) calls for special mention. Grotius was the founder of what is known as "international law." In a remarkable book, *De Iure Belli et Pacis*, published in 1625, he tried to formulate rules which would enable nations to settle disputes by means other than wars. The principles which he laid down have helped to prevent innumerable conflicts. His book constitutes, perhaps, the most valuable contribution to civilization which any one man has made.

The philosopher Spinoza (1632–77) was another of the distinguished writers produced by Holland at this time. Spinoza, however, though born at Amsterdam, was not a Dutchman; his parents were Jewish refugees from Spain.

Thousands of the Jews expelled from Spain (page 79) sought refuge in Holland. The Dutch were richly rewarded for giving them shelter. It was due in no small measure to the enterprise of members of that clever but persecuted race that Amsterdam became, and for a long while continued to be, the commercial capital, the chief trading centre, of Europe. By the middle of the seventeenth century the Dutch could boast a mercantile marine larger than that of any other nation—a fleet of at least twelve hundred vessels.

As the Netherlanders developed their commerce, so they laid the foundations of their empire. Holland to-day is one of the smallest European Powers, but she is one of the greatest in respect to the extent of her overseas possessions.

She gained her empire mostly at the expense of Portugal.

In 1580 the old ruling house of Portugal died out. King Philip II of Spain, who was related by marriage to the last of the native Portuguese kings, then seized the throne, and annexed the country and its colonies to Spain. The Portuguese, proud of their nationality and of their achievements during the Age of Discovery, accepted the Spanish yoke very unwillingly; and in 1640 under a new royal house (the House of Braganza), they reasserted their independence. For sixty years, however, they were constrained to follow the fortunes of Spain. During that time they lost the greater part of their colonial possessions.

In 1580, King Philip vented his spleen on the Dutch by closing the harbour of Lisbon against them. The merchants of Amsterdam were not the men to be dismayed by a move of this kind. Barred from getting spices in Portugal, they resolved to ship them direct from the East, and so, incidentally, cut out the middleman's profits. In these circumstances was formed the Netherlands East India Company.

The Dutch secured their first foothold in the East on Amboyna, a small island in the Moluccas group, in 1599. Aided by the natives, whom they treated with a fairness the Portuguese had never shown, they rapidly extended their sphere of influence and, by the middle of the seventeenth century, when they captured Malacca,[1] their rivals' chief stronghold, they had reduced the Portuguese empire in the East practically to its present dimensions.

Portugal's oriental empire now comprises only three small districts in India, a part of Timor, and the island of Macao. The rest of her once vast empire passed almost entirely into the hands of the Dutch, who now own in and around the Malay archipelago populous and wealthy lands with a total area of some 800,000 square miles. Numerous ruined buildings—such as the old cathedral at Malacca—and the many people partly of Portuguese descent and bearing Portuguese names, who are to be found in every Malayan seaport, alone remain to testify that Portugal was once a great Power in those seas.

The Dutch also drove the Portuguese from the west coast of Africa, and until the end of the seventeenth century were the chief carriers of negro slaves to Spanish America. The British did not take to slave trading on an extensive scale till after 1660.

[1] Malacca, in the Straits Settlements, is now a British possession. In 1825, the Dutch exchanged it with the British for Bencoolen in Sumatra.

In 1652, the Netherlands East India Company sent out a number of *boers*, or farmers, to establish a settlement in the south of Africa. It was intended that this settlement should serve as a provision station where the crews of Dutch merchantmen might obtain fresh provisions while journeying between Europe and the East.

To-day floating palaces ply between the ports of northern Europe and those of the Far East, covering the distance in three or four weeks. In the seventeenth century the voyage was a very tedious undertaking. The isthmus of Suez had not then been pierced by a canal; the power of steam was unknown; and ships were pitifully small and comfortless. Moreover, there were no adequate means of keeping food fresh; refrigerators had yet to be invented. Sailors, in consequence, had to endure privations which we can hardly imagine; and scurvy, a disease which results from too liberal a diet of salt food, took a deadly toll of each ship's company. It was nothing unusual for the crew to be reduced by more than a half on the voyage.

The Dutch planted their first market garden in South Africa on the site of what is now Adderley Street, Cape Town. It proved an immediate success, and Cape Colony was rapidly developed. This remained a possession of the Netherlands East India Company till 1795. In that year the British occupied it to prevent it falling into the hands of the French, who were then masters of Holland. In 1815, at the close of the Napoleonic wars, the British bought the colony from the Dutch for £6,000,000.

The Dutch in the seventeenth century expanded westward as well as eastward. They laughed at the papal decree (page 72) which gave the Spice Islands to Portugal and the New World to Spain. In the West they seized a large tract of Guiana and a number of the West Indian islands. Also they helped to lay the foundations of the United States of America. In 1613, they began to colonize the valley of the Hudson river. In 1615, they built a fort on Manhattan Island at the mouth of that river. They called it New Amsterdam. The name later was changed to New York (page 145).

CHAPTER VIII

THE BRITISH EMPIRE IN THE MAKING

1.—THE SPANISH ARMADA

In 1586, King Philip II of Spain began in sober earnest to lay his plans for the conquest of England. Determined to leave nothing to chance, he gave orders for every ship that he could muster to be re-equipped. During the spring of 1587, the dockyards of Spain and Portugal, Naples and Sicily, resounded with the blows of hammers. The "most fortunate and invincible Armada"—for so Philip termed his fleet—would be ready, it was hoped, to sail in August.

Sir Francis Drake wrecked this fond hope. In April, the English captain, bethinking how he might "singe the King of Spain's beard," led a squadron into the harbour of Cadiz, and burned, sank, or carried away thirty-eight Spanish ships of war. As a result of this exploit, the departure of the Armada was delayed for a whole year. Not until July 22, 1588, did the great fleet at last weigh anchor and emerge majestically from the harbour of Corunna—132 ships and 30,000 men, under the command of the duke of Medina Sidonia, the proudest nobleman of Spain, but in that, it is said, he scarcely knew the difference between an anchor and a mast, a leader singularly ill-fitted for the task entrusted to him.

That task was to hold the waters between England and the Netherlands while the duke of Parma (page 126) ferried across to the mouth of the Thames his army of Spanish veterans. Those troops, it was expected, would speedily reduce England to submission. And they might have done so—had Parma been able to land them. Queen Elizabeth could put into the field but 40,000 men, and not a few of them were armed with long-bows and other obsolete weapons. Apart from occasional drills in the

churchyard on Sunday afternoons and, once a month, a "weapon showing" at the county town, the militiaman of Tudor England received little training for war. England relied for protection on her sailors.

Yet, in 1588, the Royal Navy comprised only thirty-six vessels. Queen Elizabeth, however, knew of at east 150 others which she could press into her service at need —ships belonging to merchants and private adventurers. On July 28, when the Armada appeared off the Lizard, there were actually 197 vessels, under the command of Lord Howard of Effingham, the Lord High Admiral of England, lying in the Channel ports, waiting to receive it.

According to contemporary writers, the ships of King Philip were "so huge that the ocean groaned beneath their weight," and so numerous that the sea was invisible." The facts do not support such fantastic statements.

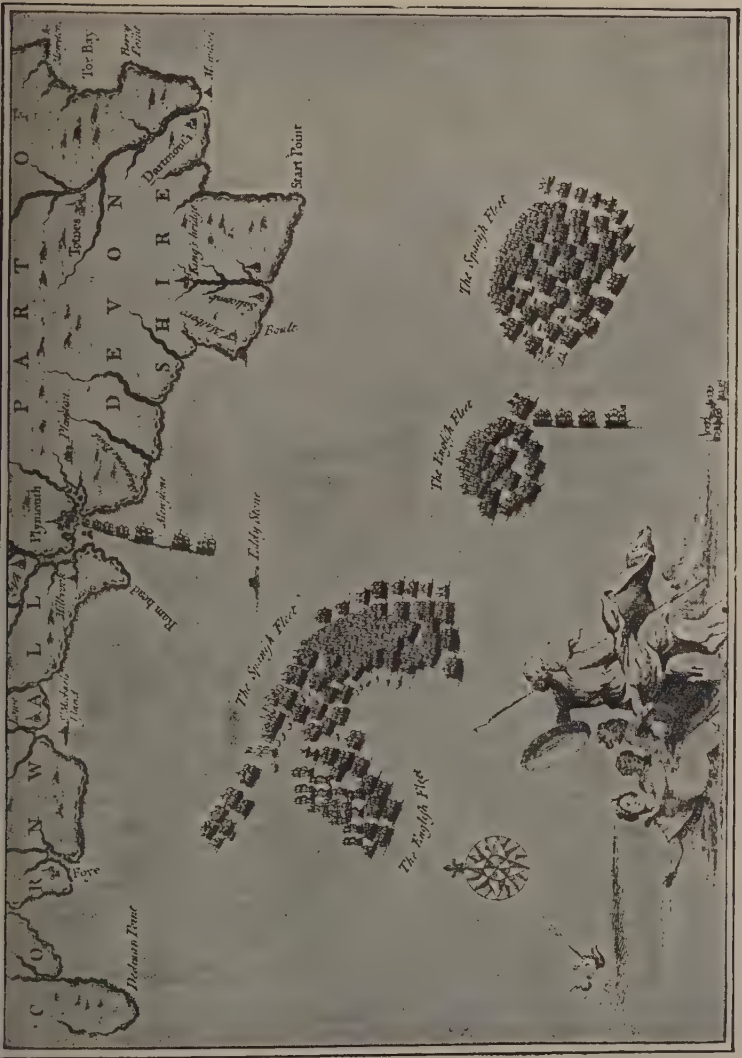
In the whole Spanish fleet there were only seven vessels of more than 1,000 tons burthen. In the English fleet there were two at least—the *Triumph* and the *Bear*—as big as any of these; and the other ships, if generally smaller, were vastly superior in design and armaments. The *Ark Royal* [1] (800 tons), which carried the flag of Lord Howard of Effingham, fired a broadside of 377 lb. Hardly any of the Spanish vessels could throw one-half of this weight of metal. The broadside of the *Nuestra Senora del Rosario* (1,150 tons) amounted to 198 lb.; the broadside of the *Anunciada*, a ship of the same size as the *Ark Royal*, amounted only to 67 lb.

The Spanish vessels appeared to be more powerful than the English because, being designed for hand-to-hand fighting, they were built to stand higher out of the water. The Spaniards, we are told, considered "the cannon . . . to be an ignoble weapon, good merely for the opening of the fray, and for trifling with till the arrival of the moment for engaging hand to hand." The English avoided this form of combat; they looked to mobility and gun-fire to give them victory. The exposed Spanish hulls afforded their gunners excellent targets.

---

[1] Cf. H.M.S. *Hood* (the battle cruiser launched in 1920), 41,200 tons, with a main armament of eight 15-inch guns.

On the opposite page is an old map showing the English and Spanish fleets at the entrance to the Channel. Note the Eddystone. Of course, there was no lighthouse there in those days. The first lighthouse, a wooden structure, was built in 1700. Three years later it was swept away by a storm. The present lighthouse was completed in 1882.


The Spanish Fleet
The English Fleet
The Spanish Fleet
The English Fleet
Start Point
Torbay
Berry Head
Dartmouth
Exeter
Plymouth
Mount Edgcumbe
Eddystone
Foye
Dodman Point
DEVONSHIRE
CORNWALL

When the report of the enemy's approach reached Plymouth, the Lord High Admiral was playing a game of bowls on the Hoe, with Drake, Frobisher, Hawkins, and several other captains. Most of these officers at once hastened to the waterside to rejoin their ships. Drake calmly recalled them. "There's time," he said, "to finish the game first, and beat the Spaniards afterwards."

Acting on the advice of his captains, Lord Howard of Effingham made no attempt to turn the Armada back. He deliberately allowed it to pass on up the Channel. Then, favoured by the wind, he set out in pursuit; and for eight days, as King Philip's fleet slowly made its way towards Dover, he plied it, from flank and rear, with an artillery fire to which the Spaniards could not offer an effectual reply. Their guns were outranged by those of the English; and the more seaworthy English ships, manned by the better sailors, were easier to manœuvre.

Off Calais, on August 6, the duke of Medina Sidonia dropped anchor to enable his men to repair their battered vessels. That night, under cover of darkness, Drake had eight ships—filled with oil and covered with pitch—towed towards the Spanish fleet. These ships were then set alight, and left to be carried by wind and tide into the midst of the enemy. Panic seized the Spaniards as the fire-ships bore down upon them. Cables were hastily cut, and the fleet sped into the North Sea in great disorder, closely pursued by the English.

The Spanish commander bravely tried to rally and reform his forces. On August 8, however, he decided to abandon his enterprise and, since the wind was blowing strongly from the south, to seek a way to Spain round the north of Scotland. Eventually fifty-three vessels straggled back to Corunna. As for the rest, divers still seek to salve treasure from the galleons—from the *Almirante de Florencia*, for example, a treasure ship wrecked only a few yards from the shore of Tobermory

Bay, Argyllshire—which were lost on the rock-bound coasts of Scotland and Ireland.

Said King Philip of Spain to his defeated admiral: "I sent you to fight against men, not against the winds." Queen Elizabeth joined with him in acknowledging that the elements had helped to give England the victory. On the medals, struck by her orders to commemorate the event, were inscribed the words: "*Flavit et dissipati sunt*, 1588" (God blew and they were scattered, 1588). Yet even without the aid of storm and tempest, the valour of her seamen on that occasion would surely have won for England the title "Queen of the Ocean," which she still retains.

2.—ON THE SPANISH MAIN

That the Spaniards should have waited till 1588 to challenge the growing sea-power of England is one of the surprising facts of history. For thirty years Englishmen had been persistently insulting, thwarting, and robbing them on ocean highways which they claimed to be their own.

In 1493, the pope had issued a decree (page 72) dividing the newly discovered lands beyond Europe between Spain and Portugal. Englishmen refused to recognize the validity of this decree; and when, in 1558, Queen Mary died and England finally broke away from the Roman Church, they began at once to trespass in Spain's allotted sphere. Their queen encouraged them.

By allowing Drake, Hawkins, Raleigh, and the other "sea-dogs of Devon" to go forth as chartered pirates and help themselves to booty on the Spanish Main (the waters off the coasts of Central and South America), Elizabeth was able to harass her enemy, King Philip, without incurring the risk and expense of formal war. At the same time, she was able, free of cost, to keep an efficient fleet in being. The queen, though she inherited many of her father's characteristics, resembled her grand-

father (Henry VII) in one respect at least; she hated spending money—save on her own pleasure.

Officially, she repudiated responsibility for the actions of her pirates. Unofficially, she took a very lively interest in them. On more than one occasion she lent Hawkins a ship (page 77) from her Royal Navy that the gallant robber might—in his own inimitable phrase—"force the Spaniards to friendly intercourse." She never hesitated to share the spoils of Drake's ventures.

In 1573, while on an expedition to the Spanish Main, Drake gazed from a tree-top across the narrow isthmus of Panama upon the waters of the Pacific, and vowed that, if he lived, he would sail one day into that sea in an English ship. On December 13, 1577, he left Plymouth in the *Pelican*, a ship no bigger than a modern Channel schooner, to fulfil this vow.

The fates were kind to him. Having passed safely through Magellan's Strait (page 67), he came upon a fleet of Spanish treasure galleons, homeward bound from Lima (page 76), and, after a short, sharp fight, transferred to the little *Pelican* the richest harvest he had ever reaped—"thirteen chests full of Royals of plate, eighty pounds weight of gold, and twenty-six tons of silver," together with diamonds, rubies, emeralds, and other precious stones innumerable.

Hoping that "her Majesty would rest contented with this service," he then bethought him of home. Having regard, however, to the amount of his booty and to the probability of Spanish reprisals, he deemed it prudent to return by another route. So he continued his voyage northward to California. Thence he struck across the Pacific to the Malay archipelago, finally making his way to England round the Cape of Good Hope. He dropped anchor at Plymouth on November 3, 1580—the first English captain who had sailed round the world.

Tidings of his exploit off the coast of Peru had reached England before him, and Queen Elizabeth, to pacify the

wrath of King Philip, had promised to have the pirate executed if ever he returned. When he returned she forgot this promise. Instead she made him a knight; and the royal robes blazed with Peruvian jewels.

Drake and his fellows, though pirates, were patriots as well. They fought for gain, but they fought also for queen and country. More than that, they showed to their countrymen that England's true realm lay upon the sea; they embodied the national instinct calling an island people to stir abroad.

> "Britons, you stay too long,
> Quickly aboard bestow you,
> And with a merry gale,
> Swell your stretched sail,
> With vows as strong
> As the winds that blow you."

So wrote a poet, Michael Drayton, who lived in those stirring times. Englishmen responded to the call. North they went, and east and south and west.

Some, like the brothers Raymond and James Lancaster, cruised among the islands of the endless Malayan archipelago. Some, like the intrepid Anthony Jenkinson (d. 1641), wandered far and wide over the vast and little known continent of Asia. Others—Sir Walter Raleigh, for example, and his half-brother, Sir Humphrey Gilbert—ranged up and down the coast of North America. Others, again, battled in the ice-bound seas to the north of that continent, bravely struggling to find a north-west passage to the East; the map of those inhospitable regions is studded with their names—Baffin, Bavis, Frobisher, Hudson, and many others.

In 1492, and for several years afterwards, it was generally believed that Columbus had reached the goal he sought, that the West Indies were a part of Asia. His supposed success roused others to emulation; and a fellow-countryman, John Cabot, sometime of Genoa, sometime of Venice, but then domiciled in England—a merchant of Bristol—bethought him of yet another way to the East. The more northerly the course taken, argued Cabot, the shorter

must be the sea-passage between Europe and Asia, the two continents "being in the shape and making of them broad towards the north and pointed towards the south." In 1496, he obtained from King Henry VII a licence "to discover unknown lands under the king's banner," and, in the following year, set out from Bristol in the *Matthew*, a Bristol ship, to test his theory. So it was that, on June 24, 1497, the English flag came first to be hoisted on the coast of Newfoundland.

In 1498, Cabot made a second voyage across the Atlantic. This time, he bore farther to the north—"into the latitude of sixty-seven degrees and a half under the North Pole"; and, wrote his son, Sebastian, "finding still the open sea without any manner of impediment he thought verily by that way to have passed on . . . to Cathaio (China) which is in the East." For many years that thought continued to inspire bold mariners. Even in the nineteenth century English sailors still dreamed of discovering a practicable North-West Passage.

These men, though they failed to achieve their main object, gained and handed on a great deal of valuable knowledge. Also they gave their countrymen a glorious tradition of courage, daring and endurance. They all helped to make the British an imperial race.

3.—NEW ENGLAND AND NEW FRANCE

While Englishmen sought a route to the East round the north of the American continent, Frenchmen—with the same object in view—explored the St. Lawrence river. Led by Jacques Cartier, a native of St. Malo, the French first entered the St. Lawrence in 1534, and even in the middle years of the eighteenth century, they still hoped to be able to sail up it to China. Their idea was that the great river of Canada, "taking her beginning from one of the lakes which do meet at the stream of her course . . . hath two courses, one from the east towards France, the other from the west towards the south sea."

Within fifty years of the discovery of the West Indies, men from Europe had conquered practically the whole of Central and South America. In North America, not a single European settlement was formed for more than a hundred years.

THE COLONIZATION OF NORTH AMERICA

Brazil, Mexico, and Peru happened to produce gold and silver. Economists in the sixteenth century held precious metals to be the only form of wealth really worth having. In North America these things were not to be found. North America, therefore, was looked on merely as a gateway to better lands. Explorers came and went. Fisherfolk from France and England visited the waters off Newfoundland. Settlers did not arrive till the seventeenth century.

Then, as the glamour of the Age of Discovery faded, a

truer colonial policy took shape. Sober-minded people at last began to see that agriculture—the development of the resources of the earth's surface—was, after all, the most remunerative of industries. Also they began to see that colonies were of value not only for what could be got out of them, but for what could be sold to them; that by planting settlers overseas they were creating new markets for home industries.

A few men understood this even in the sixteenth century—Cartier, for example, Gilbert, and Raleigh. Cartier strove to settle Frenchmen in Canada. Gilbert strove to settle Englishmen in Newfoundland; whilst Raleigh made similar attempts in Guiana and in that part of North America which he called Virginia in honour of his queen. But nothing came of these men's efforts; the time was not yet ripe. Yet Gilbert's venture (1583) calls for special mention. It was the earliest endeavour to found an English colony.

Having received a patent from Queen Elizabeth "for the planting of our people in America," Gilbert sailed from Plymouth on June 11, 1583, with five ships and 260 men. With him he took everything he deemed needful for his purpose—even "music in good variety, for solace of our people and allurement of savages, not omitting the least toys, as Morris dancers, hobby horses, and May-like conceits to delight the savage people."

On August 3 he duly reached his destination, and for sixteen days he ruled as governor of Newfoundland. Then his followers rebelled, insisted on returning to England. They complained of the fogs and the cold; they complained of the absence of precious metals. They had been brought out, they said, under false pretences.

On the return journey, the fleet in mid-Atlantic encountered a terrific storm. Only one of the ships, the *Golden Hind* (40 tons) survived the buffeting of the waves. Gilbert was among the number of the drowned. As the hungry sea devoured the *Squirrel*, the tiny 10-ton vessel which carried him, the crew of the *Golden Hind* could hear his voice even above the roar of the tempest. "Courage, brothers!" it cried. "Remember, we are as near heaven by sea as by land."

In 1604, the French founded Port Royal (now Annapolis) on the Bay of Fundy in Arcadia (now Nova Scotia).

This was the first permanent European settlement in North America. In 1607, a company of London merchants succeeded where Raleigh had failed, and established plantations in Virginia for the cultivation of tobacco, already "a rich commoditie." In the next year, "the father of Canada," Samuel Champlain, a Breton, took the French to Canada. In 1610, a company of Bristol and London merchants colonized Newfoundland.

Frenchmen went overseas, impelled either by national ambition, the desire to add new dominions to France, or by religious zeal, the desire to convert the heathen. Englishmen, for the most part, became colonists either for financial reasons, or because they wished to live under more independent conditions.

In 1606, a party of Puritans (men holding extreme Protestant opinions) fled from Scrooby, in Lincolnshire, to Holland to escape persecution at the hands of King James I's bishops. Loyal to their king save only in the matter of religion, these people soon wearied of exile. In 1620, therefore, they returned to England and, to the number of one hundred, re-embarked at Plymouth in the *Mayflower*, intending to settle in Virginia, a country more distant than Holland, but at least English.

An error in navigation brought them to the shores of Cape Cod. There they resolved to stay. More Puritan emigrants followed their lead. So gradually, along that part of the American sea-board, came into being the four New England colonies—Connecticut, Massachusetts, New Hampshire, and Rhode Island or Providence.

In the meanwhile, Virginia had become the centre of a group of English colonies. In 1633, in the reign of King Charles I, Lord Baltimore founded Maryland (named after the queen, Henrietta Maria) as a settlement for English Roman Catholics. North and South Carolina were established shortly after the accession of King Charles II (1660).

(By kind permission of Messrs. Goulding & Co., Plymouth.)

A SILVER MODEL OF THE *MAYFLOWER*,

the little ship (180 tons) which sailed from Plymouth in 1620 and carried the "Pilgrim Fathers" to America. The voyage lasted two months.

Until 1667 these two groups were separated by the Dutch territories in the Hudson valley and on the seaboard to the south. The Dutch began to settle in this region about 1613 (page 132), and in 1615, on Manhattan Island, at the mouth of the Hudson river, they built a fort which they called New Amsterdam.

The Dutch at that time had practically a monopoly of the carrying trade of the world. In 1651, during the

"reign" of Oliver Cromwell, the English Parliament tried, by means of a Navigation Act, to bring a part of it to England. The Act laid down that goods could be imported into England only in English ships or in ships belonging to the countries which produced them. Rather than suffer this, the Dutch went to war. In 1664, while Charles II was king of England, they went to war again.

The Treaty of Breda (1667), which concluded the second of these wars, somewhat relaxed the Navigation Act in their favour, but it required them to cede all their North American possessions. New Amsterdam was then renamed New York (after the duke of York, subsequently King James II), and to the south of it was created the English colony of New Jersey. The establishment of the Quaker settlement of Pennsylvania (1682) and the carving out of the territory of Delaware at last linked New England and Virginia; whilst the founding of Georgia (1732) completed "the thirteen colonies" which later became the United States of America.

At the end of the seventeenth century, then, British America, a contiguous group of settlements ranged along the coast between French Canada and Florida, had a population of about a million, and the colonists were already spreading westward through the Alleghany Mountains. French America did not grow so rapidly. Canada had a sterner climate than that part of the continent first occupied by the British. For a long time the country failed to attract settlers of the right type from among a people who have always shown themselves averse to expatriation.

Louis XIV, who became king of France in 1643, dreamed dreams of a great French empire in the West. To provide Canada with the population it needed, he sent out bodies of veteran soldiers and created along the banks of the St. Lawrence a military colony, organized on semi-feudal lines.

In 1682, a Frenchman—La Salle by name—made a

daring journey of 5,000 miles down the Mississippi, from its source to the sea, and annexed to France the territory he called Louisiana, at the mouth of the river. The dream of King Louis then took definite shape.

By a chain of forts along the Ohio and the Mississippi, the French king proposed to connect Louisiana with Canada and so to stem the westward advance of the British; then, in the fullness of time, to close in upon the British settlers and drive them into the sea. In this way began the stern struggle between Britain and France for dominion in North America which did not end till 1759, when Wolfe captured Quebec.

4.—THE EAST INDIA COMPANY

On June 2, 1609, Sir George Somers, of Lyme Regis, sailed from Plymouth with a party of Dorset men who purposed to settle in Virginia. On July 25, his ship, the *Seaventure*, was caught by a storm and cast up on a rock off the Bermudas, a group of islands—then uninhabited—some 600 miles from the American coast.

Ten months later the marooned emigrants, having built for themselves a ship from the cedars with which the Bermudas were thickly wooded, completed their voyage. But Somers and a few of his followers went back to the Bermudas in 1611. During their enforced stay they had acquired a liking for the islands, and Somers proposed to establish an English settlement. This he was not spared to do; a few days after his arrival he died.

The wreck of the *Seaventure* and the circumstances of Somers' death stirred popular imagination in Britain [1] hardly less deeply than the tragic fate of Sir Humphrey Gilbert (page 142). Schemes for colonizing the Bermudas were at once set on foot, and in 1615 the "Company of

[1] Shakespeare in 1611 wrote a play, *The Tempest*, inspired by the story of a wreck on "the still-vex'd Bermoothes." Shakespeare, the greatest dramatist of all time, was also an astute theatre proprietor; most of his plays, when first produced, contained topical allusions calculated to attract London audiences.

the City of London for the plantation of the Somers Islands" sent out the first batch of permanent settlers.

In 1623, Thomas Warner, a "worthy and industrious gentleman," established a colony on the island of St. Kitts in the West Indies, believing "it would be a very convenient place for ye planting of tobaccoes." During the next few years Englishmen occupied other West Indian islands: in 1626, Sir William Courteen, a merchant of London, started a settlement at Barbados; in 1647, the Bahama group was colonized—by "The Company of Adventurers for the Plantation of the Islands of the Eleutheria, formerly known as Buhama in America."

So, during the seventeenth century, Britain's empire steadily grew—not like that of Spain and Portugal, as a result of conquest, of direct action by the State—but as the results of the enterprise of individual merchants and trading companies. The Dutch empire grew in a similar manner. The French, occupying a position midway between the peoples of northern Europe and the peoples of southern Europe, adopted the methods of both; they colonized by means of companies, but the companies were always creations of the State. A company developed Canada. That company, however, was really the French Crown.

In the seventeenth century, the British Crown acquired only two overseas dependencies by means of State action. These were the Dutch territories in North America (page 145) and the Island of Jamaica in the West Indies.

In 1655, Cromwell, desiring to revive Queen Elizabeth's method of keeping Spaniards in check, sent out an expedition under Admiral Penn and General Venables to capture Haiti (page 64). The expedition was grossly mismanaged, and the attack proved an utter fiasco. Penn and Venables, however, fearing the wrath of Cromwell should they return with only failure to report, resolved to tempt fortune at Jamaica. There they met with a wholly undeserved success; the commander of the Spanish garrison, deceived as to the strength of his assailants, surrendered without striking a blow. Since that day, May 3, 1655, Jamaica has been British. The capture of the island, it may be observed, did not deceive Cromwell, nor atone in his eyes for the failure of Penn and Venables at Haiti. On their return to England, the conquering heroes were duly sent to the Tower.

In 1580, it will be remembered Philip II, king of Spain —and then king of Portugal also—vented his spleen on the Dutch by closing the harbour of Lisbon against them (page 131). Unable to buy spices from Portuguese traders, the merchants of Amsterdam resolved to ship them direct from the lands where they grew. So gradually they built up a Dutch empire in the East.

The British Empire in the East had a somewhat similar origin. In 1599, the Dutch, having secured practically a monopoly of the spice trade, elected to raise the price of pepper from 3*s.* to 8*s.* a pound. London merchants refused to pay this price. Certain of them, therefore, following the precedent created by the Dutch, banded together and resolved to send their own ships to the spice lands.

To the "Company of Merchants of London trading into the East Indies," or the East India Company as it is usually known—the famous corporation which was destined to make India a dependency of the British Crown —Queen Elizabeth gave her royal charter on December 31, 1600. In the following year the directors sent out their first fleet, commanded by James Lancaster (page 139), to open up trade with Java.

Lancaster founded a factory (i.e. trading station) at Bantam. Other factories were soon established. The Company's enterprise, however, at once excited the jealousy of the Dutch. Trade rivalry then gave way to active hostility, and the Dutch, securely planted in the Malay archipelago, began to treat the British in much the same way that they had treated the Portuguese—to drive them from settlement after settlement.

So keen was the rivalry between the two nations that, in 1623, Dutchmen at Amboyna had no compunction in murdering in cold blood the English factor and his assistants simply because the latter commanded trade facilities they coveted. The Massacre of Amboyna is characteristic of the commercial spirit of the age.

After this, the London merchants, though they stubbornly maintained footholds in "the spice and nutmeg islands," gave up the struggle for supremacy in Malaya and concentrated their attention on India. By the end of the seventeenth century they had planted factories all round the coast of that peninsula.

In 1639, Francis Day, one of the Company's officers, procured from the native owners a plot of land—the site of the present city of Madras. This was the Company's first territorial possession in India. In 1688, it acquired Bombay. In that year Charles II married a Portuguese princess, Catherine of the house of Braganza (page 130). Queen Catherine brought Bombay to her husband as part of her dowry. The king, regarding the place as of very doubtful value, handed it over to the London merchants on lease, at a rent of £10 a year, to be held "as of the manor of East Greenwich in the county of Kent in free and common socage."

In 1689, the Company bought Cuddalore, on the Coromandel coast, from the native owners. In 1700, it gained by similar means the ground where Calcutta now stands.

By this time the French, too, had a company working in India. The French East India Company, established by King Louis XIV in 1664, was not merely a trading corporation; it was expressly designed to create for France an empire in India. In the eighteenth century, therefore, the battle for empire between Britain and France was as keen in India as in North America.

During the eighteenth and nineteenth centuries the State stepped in and, revoking charters, converted into Crown colonies the territories of the old English trading companies. In many cases those territories have since become self-governing dependencies.

In the later years of the nineteenth century, it is interesting to note, the chartered company as an empire-building machine was again set in motion. In 1881, the North Borneo Company received a royal charter. The Royal Niger Company was incorporated in 1886, the British East Africa Company in 1888, and the British South Africa Company (a creation of Cecil Rhodes) in 1889.

CHAPTER IX

THE STORY OF THE HUGUENOTS

1.—THE MASSACRE OF ST. BARTHOLOMEW

The French Renaissance followed a course similar to that of the Italian; it was primarily a literary and artistic movement. But the people of France, though they belong partly to the nations of southern Europe, belong partly to the nations of the north. In the sixteenth century they could hardly have remained uninfluenced by those religious considerations which—in the North, at any rate—constituted the burning question of the age. Even before Luther began to stir up Germany, a small circle of earnest men at Paris were advocating ecclesiastical reforms.

Little notice was taken of the activities of these people prior to 1525. In that year King Francis I, a prisoner in the hands of the Emperor Charles V (page 92), sought to enlist the support of the pope by pledging himself to a policy of intolerance towards critics of the Church. After his release, the French king sent to the stake several adherents to the new ideas, and forced many others—notably John Calvin (page 98)—to flee the country.

But Francis I, a child of the artistic spirit of the Renaissance, was not deeply interested in religious matters. Protestants in France did not suffer serious persecution till his son, Henry II (1547–59), came to the throne. This king, a dour, narrow-minded bigot, swore at the time of his coronation that "he would exterminate from his kingdom all whom the Church denounced"; and throughout his reign—though, to serve political ends, he sent aid to the German Protestants in their struggle with the Emperor Charles V (page 95)—he remained true to this pious purpose

The Huguenots,[1] as the French Protestants came to be known, were at that time mostly members of the well-to-do classes; they did not form a very numerous community. The bulk of the people still adhered to the old faith. Persecution, therefore, did not give rise in France to a popular rebellion. The series of civil wars which devastated the country from 1562 to 1598, though generally described as "religious wars," were—in their origin, at any rate—almost entirely political.

Mary (Tudor), queen of England, died in 1558. In the following year, her husband, King Philip II of Spain, married a French princess, Elizabeth, a daughter of Henry II (see the table on page 15). The marriage was celebrated with much splendour, but was marred by an unfortunate mishap. In the tournament, which formed the chief feature of the festivities, the French king was mortally wounded by the lance of his antagonist, Gabriel de Montgomery, the captain of his Scottish guard.

This accident raised to the throne Francis II, a lad then in his seventeenth year, and the husband of Mary queen of Scots. Mentally and physically feeble, Francis was incapable of ruling; and his wife's uncle, the duke of Guise and the cardinal of Lorraine,[2] usurped his kingly function. The queen-mother, Catherine de Medici, a member of the famous Florentine house, bitterly resented the domination of these two noblemen at court. The Bourbons, a collateral branch of the royal family, also felt that their rights had been infringed.

The Bourbons at this time were represented by Anthony, the husband of the queen of Navarre (see the

[1] The name *Huguenot* was first used, probably, as a term of contempt. Its derivation is uncertain. Cf. the Lollards, the name applied to the followers of the English reformer, John Wyclif (1320–84).

[2] Mary's father, James V of Scotland, married a Frenchwoman, a sister of the duke of Guise and the cardinal of Lorraine (see the table on page 100).

table on page 15) and by the prince of Condé. They, with a view to organizing opposition to the Guises, allied themselves with the Huguenots. The duke and the cardinal, therefore, placed themselves at the head of the ultra-Catholic party. So it was that the ensuing civil war came to assume a religious character.

Francis II reigned only one year; in 1560 he died. His widow then returned to her Scottish kingdom, and the Guises, who owed their position largely to her, found it impossible to maintain themselves in power. Charles IX (see the table on page 15), a ten-year-old boy who followed Francis to the throne, was a mere tool in the hands of his mother. Thus Catherine de Medici at last gained the position she had eagerly sought.

As regent, the queen-mother had to reckon with the hostility both of the Guises and of the Bourbons. She saw, therefore, that her best policy would be to try to allay religious animosity in France. Accordingly, she suspended the edicts against Huguenots and, subject to certain restrictions, accorded those people the right of assembling for worship. In an age which would not recognize religious toleration her efforts were doomed to failure.

The Huguenots complained that the measure of toleration granted to them was not sufficiently wide. Strict Catholics deemed it an abomination that heretics should be tolerated at all; and one day, in 1562, the duke of Guise, while passing with a body of followers through the town of Vassy, fell upon and slaughtered a company of defenceless Huguenots, whom he found assembled in a barn for worship. The Bourbons accepted the challenge thus thrown down by the Guises, and for a whole generation France was given over to civil war.

Each side conducted the struggle with every form of barbarity, and dreadful crimes were perpetrated in the name of religion; burnings, massacres, and pillagings filled the land. It was the boast of the duke of Guise

that the corpses of Huguenots suspended from trees marked the routes followed by his armies. But the Catholics were not alone guilty of cruelty. A Huguenot leader, having taken one of the enemy's castles, made the garrison "walk the plank" from the top of the fortress into the moat below, a fall of 150 feet.

In 1570, King Charles IX, who had lately come of age, strove to bring to an end this terrible conflict. Most of the original leaders—including Anthony Bourbon—had then fallen, either in battle or by the knife of the assassin. The king, therefore, proclaimed a truce which he hoped might be made the basis of a permanent peace. To the Huguenots he granted generous terms and—at the instigation of Gaspard de Coligny, an illustrious and high-minded Frenchman who had become the moving spirit of their cause—he assigned to them La Rochelle and three other towns where they might defend themselves in the event of renewed attacks.

To seal the pact between Catholics and Protestants, Charles—again at the instigation of Coligny—arranged a marriage between his sister, Margaret, and Anthony Bourbon's son, Henry, the young king of Navarre (see the table on page 15). The wedding was fixed for August 18, 1572; and Huguenots flocked from all parts of France to Paris to attend the ceremony. They regarded Henry of Navarre as their leader and champion.

Catherine de Medici and the Guises viewed with grave alarm the growing influence of Charles's Huguenot favourite, and they conspired together with the object of getting rid of him. On August 22, as Coligny was entering his house in Paris, a hired assassin made an attempt on his life. The ball struck him only in the arm and did little damage. The king, however, was greatly wroth when he heard of the assault, and swore that he would take a summary vengeance on the assassin and his accomplices.

HENRY OF NAVARRE

From the painting by Pourbus in the Musée Royale, Paris. This portrait gives an excellent impression of the first of the Bourbon kings of France, the brave and genial prince who, in 1594, restored peace and order in his troubled realm.

Terrified by the prospect of detection and punishment, Catherine and the Guises hastily bethought them of some means of saving themselves. So came to be committed the horrible crime of St. Bartholomew's Day (August 24), 1572.

On August 23, Catherine, with Italian cunning, poured into the credulous ears of King Charles the story of a deep-laid Huguenot plot to murder him and his brother (afterwards King Henry III), and to place Henry of Navarre on the throne. Charles believed the fantastic invention, and was finally persuaded to meet plot by plot—to sanction a massacre of the Huguenots in France.

During the night of August 23–24 servants in the pay of Catherine and the Guises marked with chalk the doors of houses—in Paris and other cities as well—where Huguenots were known to be residing. In the early hours of the morning those houses were surrounded by armed men who then fell upon and massacred the helpless, sleeping occupants. It is estimated that 2,000 people perished in Paris, and 10,000 in other parts of France.

Coligny was among the first to die. The duke of Guise in person presided at his butchery.

2.—THE WHITE PLUMES OF NAVARRE

Henry of Navarre escaped the Massacre of St. Bartholomew; the king had given strict orders that his life was to be spared. For a time the prince stayed on at court. But at the first opportunity he made his way to La Rochelle (page 153) and prepared to avenge the wrongs of the Huguenots by renewing the strife which the truce of 1570 had interrupted. The phase of the struggle thus begun is known as "the war of the three Henries."

In 1574, Charles IX died. Haunted by memories of the crime which he had authorized, it is said that he

hardly slept or ate during the two years which followed the Massacre of St. Bartholomew. Henry III, the youngest of the sons of Henry II (see the table on page 15), then became king.

The accession of Henry III, the last of the old line of French kings, introduced a new element into the conflict. Upon his death, according to the law of the land, the crown would have to pass to his nearest male relative, Henry of Navarre. The Guises determined, at all costs, to prevent this happening; and, in their endeavours to keep a Huguenot from the throne, they could count on the support of all strict Catholics in France.

The king strove in vain to mediate and keep peace between the contending factions. As a result of his efforts, he merely alienated from himself his extreme Catholic subjects and the Protestants also. France came, therefore, to be divided into three armed parties, each led by a Henry—the moderate party, headed by Henry, the king; the Catholic party, headed by Henry, the duke of Guise; and the Huguenot party, headed by Henry of Navarre.

At length, in December, 1588, having tried all fair means of restoring peace and order in his troubled realm, Henry the king had recourse to treachery. He expressed his readiness to come to terms with the Guises and bade Henry the duke to meet him, at the royal castle at Blois, to arrange the details. Despite the remonstrances of friends, who suspected foul play, the duke obeyed the summons. As he entered the castle, he was seized by the king's guards and literally hacked to pieces.

This crime sent a thrill of horror through Catholic France; and the king, forsaken even by those who hitherto had supported him, was driven to seek refuge in the Huguenot camp. Henry of Navarre was then preparing to advance on Paris, the chief Catholic stronghold. The king went with him, thus helping to lay siege to his own capital. A few days later, however, he

was assassinated—stabbed through the back by a fanatical Dominican monk, Jacques Clément, who had contrived to gain access to his tent. As he lay dying, he named Henry of Navarre as his successor.

The Guise party, backed by Spain, refused to acknowledge a heretic sovereign. The civil war in France, therefore, now a struggle for the throne between two Henries, continued with unabated fury.

Might lay on the side of the Guise faction, the Catholic League as it was known. Right lay on the side of Henry of Navarre. Right in the end won the victory. In 1590, after several indecisive engagements had been fought, the main Catholic and Huguenot armies met at Ivry, near Paris, for the great battle which was to settle the fate of France. Despite the heavy numerical odds against him, Henry of Navarre, a more skilful general than his rival, was confident of success. "Here," said he to his followers, "is your king: there is the enemy. Should your standards fall, follow my white plumes." Then putting on his helmet, adorned, as always it was, with several large white feathers, he advanced to the attack. The story of that famous fight has been grandly told in verse by Lord Macaulay:—

A thousand spurs are striking deep, a thousand spears in rest,
A thousand knights are pressing close behind the snow-white crest;
And in they burst, and on they rushed, while, like a guiding star,
Amidst the thickest carnage blazed the helmet of Navarre.

The French Catholics and their Spanish allies fought bravely. But the issue was never in doubt. Ere darkness closed on the stricken field the forces of the League had been completely routed, and Henry of Navarre found himself master of all France—save only of the capital.

Paris still refused to surrender; never, the citizens declared, would they open the gates to a heretic. The Huguenot leader also had still to reckon with the hostility of Spain. At length, weary of the interminable struggle,

and seeing that there could be no lasting peace for France under a Protestant king, he resolved to abjure his faith. In 1593, he begged to be readmitted to the Catholic Church. "Paris," he said, "is well worth a Mass." The capital at once opened its gates to him and, in February, 1594, the first of the Bourbon kings of France [1] was crowned as Henry IV amid the acclamations of people who, only a short while before, had clamoured for his head.

Henry of Navarre has been much criticized on account of his conversion. But his change of faith, it must be remembered, was purely a political move. Regarded as such—whatever may be said concerning its morality—its wisdom cannot be questioned. As a Protestant king, he could never have been a truly national king, or have given the blessings of peace and order to a country demoralized by years of war. Moreover, though he formally changed his faith, he did not desert his old friends and supporters. By the famous Edict of Nantes (1598), he established complete freedom of worship in France and, as a guarantee of Protestant liberties, re-affirmed the right of the Huguenots to garrison La Rochelle and other towns (page 153).

Having thus restored peace, Henry IV, the wisest and most beloved of French monarchs, proceeded entirely to rebuild his kingdom. Assisted by his great minister, the duke of Sully, a Huguenot, he raised upon the ruins of old feudal France a prosperous and well-ordered commonwealth. But he did not live to see his work completed. In 1610—to the inexpressible grief of his subjects—a frenzied madman, Ravaillac by name, stabbed him to the heart when he was sitting in his coach in a street of Paris.

So Henry of Navarre—like each of his two rival Henries—came to a violent and tragic end.

[1] Except during the period of the Revolution and the First Empire, the House of Bourbon continued to rule France till 1830.

[*X, photo.*

ENTRY OF HENRY OF NAVARRE INTO PARIS

From the painting by Baron Gérard in the Louvre.

The king is bareheaded. His great minister, the duke of Sully, who rides behind, is carrying the famous white-plumed helmet. The mounted figure on the left of the picture is the governor of Paris. On the right may be seen the buildings of the Louvre.

3.—CARDINAL RICHELIEU

Henry IV was followed to the throne by his son, Louis XIII (1610–43), a boy only nine years of age. During the young king's minority, France fell back into its former condition of lawlessness. When Henry died, Sully was driven from office, and ambitious nobles again began to play the part of petty sovereigns. Revolts and private wars became the order of the day; trade and industry languished; and the national treasury, which the late king and his faithful minister had carefully and laboriously filled, was quickly drained.

The relapse was of short duration. In 1614, Louis XIII was declared of age, and some years later, in 1624, he appointed as his chief minister a churchman, Cardinal Richelieu, the most illustrious statesman, perhaps, whom France has ever produced. The king personally did not like his minister, but, though an indolent man of little understanding, he was wise enough to recognize the cardinal's great ability, and for eighteen years he left Richelieu to rule in his name as a despot. During that time France became the mightiest Power in Europe.

After he had been in office for some years, Richelieu in a letter to his king wrote: "When your Majesty made me your minister, I promised to use all my power and industry to ruin the Huguenot party, to lower the pride of the nobility, and to restore the country's name among the nations." Each of these three promises he abundantly fulfilled.

Political expediency, not religious intolerance, prompted him *to ruin the Huguenot party*. Though a staunch Roman Catholic, a cardinal of the Church, Richelieu was not a religious persecutor, such as, for example, King Philip II of Spain; the toleration granted to the Huguenots by the Edict of Nantes (page 158) he frankly acknowledged to be entirely just. The Edict of Nantes, however, by giving the Huguenots the right to maintain an army

and fortified places, had made them a political faction; and, since the death of King Henry IV, they had been persistently striving to form in France an independent Protestant commonwealth, a state within the state.

It was this scheme which Richelieu determined to frustrate. His purpose was to destroy not the religious liberty of the Huguenots, but their political power. Accordingly he decreed that they must in all matters submit to the king's authority, and forthwith dismantle and hand over to the Crown their fortified places. The Huguenot leaders defiantly refused to obey. Richelieu at once adopted drastic measures to enforce his orders, and in 1628 led in person a great army against La Rochelle.

CARDINAL RICHELIEU

From the painting by Philippe de Champaigne in the Louvre, Paris.

The Rochellese offered a long and courageous resistance. But heroism availed them not. Richelieu knew better than to try to take their city by storm. He hemmed it in on the land side by a triple line of trenches and then proceeded to build a great stone mole—a colossal engineering undertaking—across the mouth of the harbour. By this means, he completely cut the city off from the outside world and so, at length, was able to starve it into surrender.

While the mole was in course of construction, Charles I of England, in an endeavour to appease Protestant sentiment in his kingdom, fitted out an expedition to carry food and supplies to the beleaguered garrison. The expedition, mismanaged by the English king's worthless favourite, the duke of Buckingham, failed ingloriously to achieve its purpose; and, after a siege of five months, La Rochelle—reduced to the last extremity of famine—finally capitulated. This brought to an end the Huguenot revolt.

Richelieu did not behave vindictively towards the vanquished rebels. Though he deprived them of every vestige of political power, he left them in full enjoyment of their religious liberties. His generosity was duly rewarded. During the remainder of his term of office the Huguenots were the most loyal of all the subjects of the Crown and, by their industry and enterprise, did more than any other section of the population to raise France to the foremost place among the countries of the world.

When he set about *to lower the pride of the nobility*, Richelieu did not show the same indulgence. The nobles he stripped, with an unsparing hand, of their ancient powers and prerogatives, survivals of feudal times; and he required that all should dismantle their castles and dismiss their armed retainers. Upon any who dared to oppose his will he fell with remorseless severity. Dozens and dozens were sent to the block or scaffold. Said old Marshal St. Géran as he lay dying: "They will not know me in the next world, so long is it since a marshal of France has gone there with a head upon his shoulders."

Until Richelieu took office, the nobles had been accustomed, in accordance with feudal usage, to act as provincial governors. They had been responsible for the maintenance of order on their estates, for the administration of justice, the collecting of taxes, and the raising of military forces. Richelieu deprived them of these

RICHELIEU AT LA ROCHELLE [*Neurdein, phot.*

(*From the painting by Henri Motte.*)

Showing the great dike or mole, nearly a mile in length, which the cardinal caused to be built across the mouth of the harbour to prevent the English bringing succour to the beleaguered city. Six days after the surrender of La Rochelle, the dike was destroyed by a storm.

functions, and entrusted local administration to officials, called *intendants*, whom he recruited mostly from the middle classes. These men, creations of the Crown, were responsible directly to the king and could be dismissed at the king's pleasure.

Having thus made the monarchy absolute in France, Richelieu proceeded to carry out the third part of his plan—*to restore the country's name among the nations.* The Thirty Years War, of which we shall read in the next chapter, gave him the opportunity he sought. In this war—the last of the religious wars of the period—Louis XIII's great minister, by espousing the cause of German Protestants in revolt against the House of Hapsburg, succeeded in making France literally the arbiter of Europe.

Amid all his manifold political activities, the cardinal found time to interest himself in the material welfare of the people of France, in social reforms, in schemes of commercial development, in science, literature and art. He gave every encouragement to the activities of the French in the East and personally supervised the settlement of Canada (page 143).

Richelieu, the most distinguished statesman of the modern world, may fairly be called the builder of the greatness of France. It should be noticed, however, that, as the creator of an unlimited royal prerogative, he was responsible for many of his country's subsequent ills. He humbled the pride of the nobility, but he also curtailed the liberties of the people, and, by refusing to call together the Estates General, the old national parliament of France, he deprived them of their only constitutional means of expressing their will. The Estates General, after its meeting in 1614, was not summoned again until 1789, on the eve of the Revolution.

Richelieu died in 1642, at the age of fifty-seven. In 1643, Louis XIII followed him to the grave. The late king's five-year-old son, Louis XIV, then ascended the

throne. This boy came to be known as the *Grand Monarque*, and was fated to be sovereign of France for seventy-two years (1643–1715). As we shall learn in the next volume of this series, he raised his country to the summit of its glory and fame.

CHAPTER X

THE THIRTY YEARS WAR

1.—"THE WINTER KING"

During the second half of the sixteenth century, the countries of Western Europe, with very few exceptions, were rent either by civil or religious discord. Germany at this time, as a result of the Peace of Augsburg of 1555 (page 96), escaped the horrors of internecine strife, and the various German states advanced with giant strides along the road of intellectual and material progress. But the Peace of Augsburg did not solve the religious problem; it was not really a satisfactory compromise.

One of its articles, known as the "Ecclesiastical Reservation," laid down that an ecclesiastical prince—that is, an archbishop, a bishop, or an abbot—if he declared himself to be a Protestant, must surrender his possessions to the Church. This rule, framed to protect the Church from future secularization of her territory, was generally observed only in its breach. The Peace of Augsburg, therefore, left the German Catholics with a standing grievance against their rivals. The latter, also, it provided with ground for complaint.

In the first place, it recognized only one Protestant sect; it assumed everyone to be either a Catholic or a Lutheran, and made no provision for any other form of belief. In the second place, it afforded freedom of conscience only to princes; it required the people of each state to adopt the religion of their ruler.

Now, after 1555, Calvinism spread rapidly through Germany. In Bohemia, in particular, it gained a very strong hold. But Calvinism had no legal basis on which to stand. So Calvinists everywhere led a precarious existence. In Bohemia, one of the family possessions (page 114) of the Catholic Hapsburgs, their position was especially dangerous.

Charles V's immediate successors shut their eyes to the growth of Calvinistic ideas in that country. The bigoted Ferdinand II (see the table on page 23), who became Emperor in 1618, refused to continue this policy. He resolved to bring the people back to the Catholic Church, and issued an order that Bohemians must become papists or depart from the country.

That the order might be put into force he sent to Prague, the capital, two officers with full authority to act in his name. This was the signal for the beginning of the Thirty Years War, the last and most terrible of the religious wars of the period.

Nothing would induce the Bohemians to obey the Emperor's order. On May 23 a body of Calvinistic nobles broke into the royal palace at Prague, seized the imperial officers, who were staying there, and threw them both out of an upper window.[1] Then the Bohemians declared that Ferdinand had forfeited the crown of their country, and invited a Protestant prince, Frederick, the Elector Palatine (page 20), to become king in his stead.

Frederick, the father of the gallant Prince Rupert, the royalist hero of the English civil war, was a son-in-law of King James I of England. The Bohemians chose him as their ruler, hoping thereby to enlist English support. But, in leaning on King James, they leaned on a broken reed; and Frederick, or "the winter king" as he is known on account of his reign of a single season. proved

[1] They fell a sheer 70 feet to the ground. But, strangely enough, neither of them was killed.

quite incompetent to perform the task which he had undertaken.

In 1620, at the battle of the White Mountain, just outside the walls of Prague, his army was utterly routed by imperial forces, and he himself driven into exile.

Bohemia thus lay at the Emperor's mercy; and, had only Ferdinand been content with this success, the war would have been over. Ferdinand, however, was entirely in the hands of Jesuit advisers. Urged on by them, he decided to seize the Palatinate, the territories of the defeated Frederick, and to force Catholicism on the people there.

This roused Protestants in all parts of Germany. Their co-religionists in other countries, England, Holland, and Denmark, also took up arms. In 1625, the King of Denmark, Christian IV, invaded Germany.

At first the Danes gained a few small successes, but King Christian was no match for the imperial generals. He was soon so very soundly beaten that he was glad to come to terms, and by the Peace of Lübeck (1629) undertook not to interfere again in German affairs.

In Count Tilly, the victor at the battle of the White Mountain, and in Count Wallenstein, the Emperor Ferdinand possessed two generals of outstanding ability. Wallenstein, a traitor Bohemian nobleman, was perhaps the greatest soldier of his age.

One day he went to the Emperor, and offered to raise for him an army which would cost him nothing. Ferdinand, who—like all the members of his line, before and since that time—was ever in desperate need of money, agreed to the plan. The Bohemian proceeded then, by promises of liberal pay and rich plunder, to gather round himself an army of 40,000 men, collected from every part of Europe—ruffians and adventurers who cared neither for Catholicism nor for Protestantism, but who were all blindly devoted to their chief, a man of magnetic personality. He and his followers lived entirely on the land

and it was largely by reason of the devastation which they wrought, and their unsparing cruelty, that the Thirty Years War acquired its peculiar and dreadful character.

After the Danes had withdrawn from the fight, Wallenstein swept like a tornado through the Protestant states of northern Germany. Town after town fell into his hands, the inhabitants in each case being ruthlessly put to the sword. At length, his victorious progress was checked before the walls of Stralsund, an important seaport on the Baltic. Wallenstein vowed to take the city "even though it was fastened to heaven by chains of iron." He failed, however, to achieve his purpose. The men of Stralsund offered a very gallant resistance and, after a siege of five months, the imperial general was forced to retire, foiled and discomfited.

Shortly afterwards, the Emperor dismissed him—for a time—from his service. This Ferdinand did at the insistence of the German princes. The savagery of the general's warfare was an outrage in their eyes; and even Catholics, who wished to see heresy stamped out in Germany, had no wish to see the country ruined.

Wallenstein laid down the command of his army in May, 1630. A few weeks later, "the Lion of the North," Gustavus Adolphus, king of Sweden, came to the help of the distressed German Protestants. Gustavus Adolphus landed with an army on the coast of Pomerania on June 29. His advent completely changed the course of the Thirty Years War.

2.—"THE LION OF THE NORTH"

Gustavus Adolphus was a great-grandson of Gustavus Vasa, the Swedish nobleman who, in 1523 (page 18), liberated his country from the Danish yoke. Crowned king in 1523, Gustavus Vasa a few years later introduced the Lutheran religion, and he reigned over his countrymen justly and with vigour until his death in 1560. Under his rule and the rule of his sons (see the

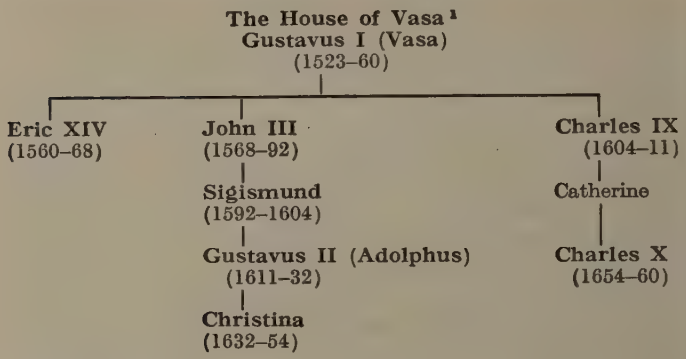
table on page 170) Sweden, though poor in material resources, aquired a position of considerable influence in Europe, and, at the accession of Gustavus Adolphus in 1611, ranked as the chief military Power of the North.

Gustavus Adolphus aspired to make his country the mistress of the Baltic. Though only a boy when he came to the throne, he was wise beyond his years, and gifted with a genius for war. From Oxenstiern, his devoted chancellor, moreover, he could count on receiving the advice of one of the cleverest statesmen of the age. So he began at once to prosecute his great design.

This involved him in a series of wars with neighbouring states, with Denmark, with Poland, and with Russia, already gaining in strength under the guidance of the House of Romanoff.[1] Each of these campaigns he brought to a successful end. Danes, Poles and Russians alike were forced to submit to him, and by 1629 he could triumphantly say to his subjects: "The enemy cannot launch a boat upon the Baltic without our permission."

Gustavus thus found himself free to turn his attention to affairs in Germany. Various motives impelled him to take part in the Thirty Years War. The victories of Wallenstein, in that they promised to increase the power of the Emperor in northern Germany, he regarded as a direct menace to Sweden, and he gradually became convinced that upon the defeat of the Hapsburg depended the security of his state. As a result of his wars with Poland and Russia, he had already brought under his rule a long stretch of the eastern coast of the Baltic; if only, in return for assistance lent to the Protestants of Germany, he could add a part of Prussia to his dominions, he would have gone far, he saw, towards achieving his ambition of making the Baltic a "Swedish lake."

[1] Michael Feodorovich, the first of the Romanoff rulers of Russia, became *czar* or emperor in 1613. Nicholas II, the last of his line, was murdered, in horrible circumstances, during the Russian Revolution of 1917.

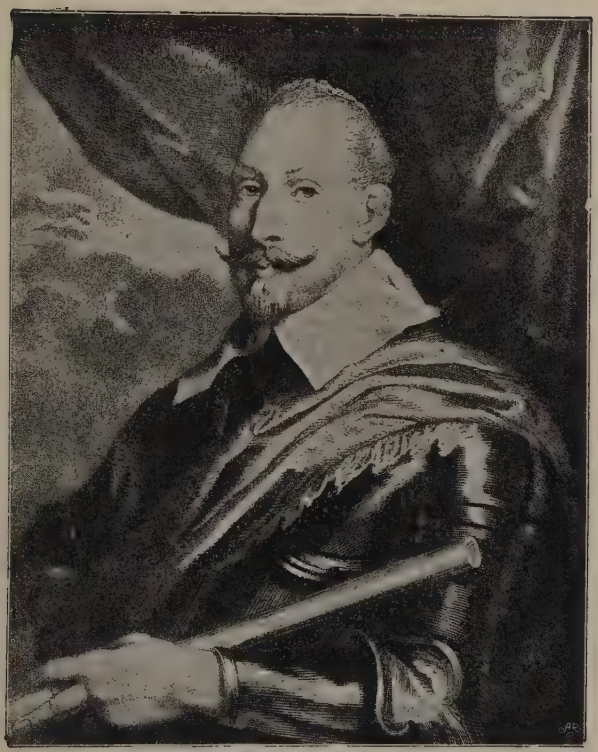


But Gustavus Adolphus was also an idealist, an honest, earnest man who had the cause of Protestantism sincerely at heart. Self interest sent him to Germany. But he was impelled equally strongly by a chivalrous desire to help his fellow worshippers, and, by his intervention in the Thirty Years War, he at once raised that brutal struggle to a higher and a nobler plane.

Richelieu (page 164), it may be noted, encouraged him to take up arms. The great cardinal—in common with most of the French statesmen of the period—though a Catholic at home, was a Protestant abroad. He promised the Swedish king a subsidy of £1,200,000 a year for so long as he should keep an army in the field against the Hapsburg emperor, France's traditional foe.

Without this financial assistance Gustavus could hardly have gone to Germany. Sweden had not the money with which to pay for the expedition; German princes would offer but little support. The Protestant leaders of Germany, though sorely in need of help, were loth to allow an ambitious foreigner, however friendly his intention, to invade their country. Before he could persuade

[1] The House of Vasa held the Swedish throne till 1818. Bernadotte, one of Napoleon's marshals, then became king. The line of Bernadotte still rules in Sweden.



"THE LION OF THE NORTH"

(From the painting by Van Dyck.)

Gustavus Adolphus, king of Sweden (1611–32), and one of the greatest captains of all time. When killed at the Battle of Lützen, he was only thirty-eight years old.

them to join him and march forward under his banner, Gustavus, after his landing in Pomerania (June, 1530), had to spend several precious months in delicate negotiations. Unless he were assured of their neutrality, he dared not move from the coast for fear of a stab in the back. Without their co-operation, he could not hope for

a great success; he had brought only 16,000 men with him from Sweden.

Tilly (page 167), meantime, continued to march from victory to victory. In the early months of 1631 he crowned his achievements by capturing Magdeburg, the chief Protestant stronghold in Germany. When the city surrendered, the imperial general's soldiers, maddened by victory, literally razed it to the ground. Within twenty-four hours, nothing remained to show where it had been, save the gaunt walls of the cathedral standing amid a mass of smoking ruins. Of the inhabitants who had survived the siege very few were spared; men, women and children were ruthlessly put to the sword. During that dreadful day of carnage 20,000 persons perished.

This crime finally won over Protestant Germany to Gustavus Adolphus. The elector of Saxony (page 22) at once entered into an alliance with him. Other princes quickly followed the lead. The Swedish king, therefore, was able then to move forward. Said the Emperor Ferdinand: "The Snow King will soon melt when he comes to the sunny south." The Emperor made a big mistake.

On September 17, 1631, when Gustavus Adolphus and the hitherto unbeaten Tilly met in battle at Breitenfeld, near Leipzig, the imperial general at last found his master. His adversary had slightly the more numerous army. But he had more and the better guns. On his side, too, lay the advantage of position. Despite this, he allowed himself to be outmanœuvred and, ere the sun had set, his forces were driven in disorder from the field, with the loss of 12,000 slain, 7,000 prisoners and all the artillery. Armies in those days, of course, were much smaller than they are now. Tilly's, at the beginning of the battle, numbered about 32,000.

The defeated general fled into southern Germany and hastily raised another army. On April 14, 1632, he again

gave battle to Gustavus—this time near Augsburg on the river Leech (a tributary of the Danube). There the story of Breitenfeld was repeated. Tilly, moreover, was among the number of the slain. Germany thus lay at the mercy of the Swedes, and King Gustavus, with a view to bringing the country's long agony to an end, decided to march straight upon Vienna, the centre of Hapsburg power.

At this juncture, the Emperor Ferdinand, face to face with ruin, appealed once more to Wallenstein for help. Since his dismissal (page 168), the general had been sulking in retirement, and when the Emperor's ambassadors approached him, he at first feigned indifference. Eventually he consented to fight, but only on terms which made him virtually a dictator. These terms the Emperor perforce accepted.

Wallenstein had no difficulty in gathering an army. As soon as he raised his banner, his old veterans flocked to it in thousands, and in June, 1632, he was ready to take the field against Gustavus. Several partial engagements were fought between these two generals—neither of whom had yet known defeat. Then in November, at Lützen, not far from the field of Breitenfeld, they met for the decisive encounter.

Before the battle began, the whole Swedish army knelt in prayer. King Gustavus then ordered his trumpeters to sound Luther's famous hymn, "A Mighty Fortress is our God," and led his men to the attack. The combat was long and evenly contested. In the end, however, the Swedes gained the day, but they won at a price which made victory worse than a defeat. During a charge of horse at the crisis of the battle Gustavus allowed himself to be carried too far into the enemy's ranks; and before he could make his way back to safety, he fell mortally wounded.

The loyal Oxenstiern, who acted as regent in the name of his late master's infant daughter, Queen Christina (see

the table on page 170), strove bravely to hold for Sweden —and for the Protestants of Germany—what Gustavus Adolphus had won. But Oxenstiern was a statesman, not a soldier. In 1634, the Swedes suffered a heavy defeat at Nördlingen and were forced to withdraw from southern Germany.

Seeing that the Swedes without their king were no longer a match for the imperial forces, the French statesman Richelieu then decided to take an active part in the war. Hitherto he had lent only financial support to the Protestant cause.

3.—THE PEACE OF WESTPHALIA

With the entry of the French, the Thirty Years War lost its religious character, and became primarily a struggle between the House of Bourbon and the House of Hapsburg for the leadership of Europe. For thirteen years (1635–48) the dreary conflict went on.

During this time Germany was incessantly harried by fire and sword. The stories which have come down to us of the misery and depopulation caused by the fighting are almost incredible. In many of the rural districts the number of the inhabitants was reduced to a third of what it had been at the opening of the war. Thousands of villages were wiped out altogether. Cities everywhere fell into decay. Augsburg, for example, in 1618 had been a place of 80,000 souls; in 1648 it could muster barely 15,000.

Since the products of labour invariably became the booty of plunderers, agriculture, trade and industry ceased to be carried on. The profession of arms afforded the only means of a livelihood. Bands, therefore, organized for pillage, marched up and down the country, followed by hordes of starving women and children. And even the freebooter led a precarious existence; by 1640 it was not an easy matter to find loot in Germany.

Little need be said here of the battles which were fought

THE PEACE OF WESTPHALIA (1648)

meanwhile between the main armies of France and the empire. In almost every case the victory lay on the side of the French. In 1634, the mighty Wallenstein was murdered, and the Emperor never found another general to take his place. Time after time the French leaders, Marshal Turenne and the prince of Condé, destroyed imperial armies. At length, weary of the hopeless contest, the Emperor Ferdinand III (see the table on page 23), who had succeeded his father in 1637, sued for peace.

So many and so conflicting were the interests at stake that it took a long time to settle the conditions of peace. The French and imperial representatives met at Münster. The Swedes negotiated at Osnabrück. Both these towns are in Westphalia. The treaty, therefore, which was signed late in 1648, is known as the Peace of Westphalia.

This treaty, a determining factor in the building of the modern world, is one of the most important of all historical documents. It settled Germany's religious troubles by widening the toleration granted by the Peace of Augsburg and by annulling the " Ecclesiastical Reservation " clause (page 165). Germany's political troubles it settled by according to the various princes legal recognition of the independence which in fact they had long enjoyed, and by readjusting territorial boundaries. In effect, it reduced the Holy Roman Empire merely to a name.

One of the princes of Germany, the elector of Brandenburg [1] (page 22) benefited under the terms of the Peace of Westphalia to much larger extent than any other. After 1648 the elector of Brandenburg became the most powerful of the German rulers, and his principality, destined at the beginning of the eighteenth century to grow into the kingdom of Prussia, subsequently became

[1] At the beginning of the fifteenth century, the marquisate of Brandenburg had been bestowed by the Emperor upon the family of Hohenzollern. The elector, therefore, was an ancestor of that William II, king of Prussia and German emperor, who lost his throne in 1918.

the rival and conqueror of Austria. Then, in 1871, by making itself the centre of a German empire, it restored in central Europe something of that political unity which the religious troubles of the sixteenth century had destroyed.

Under the terms of the Peace of Westphalia, Sweden, in recognition of the part she had played in the Thirty Years War, received a portion of Pomerania. The Swedes, however, held this territory for a few years only. The French gains were of greater importance. France, in 1648, received Alsace (with the exception of the city of Strasburg), together with the three important bishoprics of Metz, Toul, and Verdun, which her rulers had long been striving to wrest from the empire. These territories, temporarily lost as a result of the Franco-Prussian War of 1870, were given back to her at the close of the Great War in 1918.

Finally, it may be noted, the Peace of Westphalia formally acknowledged the independence of Switzerland (page 26) and of the Dutch Netherlands (page 128). With England the treaty was not concerned. In 1642 the Great Rebellion broke out in England, and until 1648, and for several years afterwards, Englishmen were too closely concerned with domestic affairs to exercise much influence outside their own island.

EPILOGUE

WESTERN EUROPE IN THE YEAR 1650

In the year 1650, Germany, exhausted by the Thirty Years War, had drifted back into the ignorance, lawlessness and poverty of the Dark Ages. Two generations passed before the country began to recover. Not until the end of the eighteenth century did the people again make any considerable contribution to civilization.

Elsewhere in Western Europe, by that time, mediæval-

ism had been left far behind, and life had already become quite comfortable, easy and pleasant—much more "modern" than one may be tempted to suppose. Were we to wake up to-morrow morning and find ourselves, by some strange chance, cast back to those times, we should have very little difficulty in adapting ourselves to altered conditions—save, perhaps, in one important respect. In 1650, men had not learned how to harness the forces of nature; we should sorely miss the mechanical conveniences which scientists and engineers have now devised for our use.

In the year 1650, Paris—not London—was the largest city in Europe. London, however, had a population of nearly 400,000 and, like Paris, was expanding rapidly beyond its walls. The majority of the other famous cities of the continent—Brussels and Madrid, for example, Florence, Milan and Rome—though filled with stately palaces and beautiful public buildings, were still enclosed within mediæval fortifications.

Not only was Paris a larger city than London; it was much better ordered. The principal streets, at any rate, were paved, and were lighted at night by hanging lamps. London had very few paved streets, and fewer still that were lighted. Paris, again, could boast an efficient police force. Night watchmen, carrying lanterns, went about the streets of London, but they afforded the citizens very little, if any, protection against roughs and robbers. Peaceful folk, when compelled to move abroad after nightfall, invariably carried arms.

In the matter of sanitation, the Parisians were as careless as the Londoners. Not a city in Europe at that time had a system of drainage; the filth and evil smells, which contaminated every street, would be intolerable to us—also a very real danger. Just as the people of Paris, moreover, looked to the polluted Seine for their water supply, so the people of London relied mainly on the polluted Thames.

If we bear these facts in mind, we shall cease to wonder why, in the sixteenth and seventeenth centuries, devouring epidemics destroyed urban populations (for examples refer to pages 42 and 82). The Great Fire, which in 1666—the year following the Great Plague—razed old London to the ground, was the cause of terrible suffering. Many of the thousands and thousands of people whom it rendered homeless, it deprived of all means of subsistence. Yet that fire was a blessing in disguise, an extraordinarily timely disaster. It not only swept away insanitary and badly designed homes, but it purified, as fire only could have done, the soil on which they had stood—soil fouled by countless years of abuse.

Could we walk through the streets of a seventeenth-century town, we should at once remark on the absence of factories, with their tall, smoking chimneys. Prior to the introduction of machinery designed for mass production, and of railways and steamships, manufacturing was mostly carried on in the little shops where the finished articles were offered for sale.

There were no big shops in those days, no general stores; and the shopkeeper made little display of his wares in the window. He dared not do so. Plate glass had yet to be invented to defeat the purposes of dishonest persons.

If industrial methods, judged by our standards, were crude, agriculturists worked on even more primitive lines. In England, France, Italy and Spain, farmers still turned the soil with wooden ploughs in no way different from those which had been used by the Romans of old, and they still cut their wheat with sickles; whilst even, say, at Hampton Court or at Versailles (the wonderful palace built by King Louis XIV) the gardeners had somehow to keep the lawns trim by means of scythes.

The wheels of the farm carts of that period, again, were provided only with wooden rims; and, apart from

farm carts, very few vehicles were to be seen—at any rate outside the big towns. In London, Paris and other cities, private coaches and hackney coaches had become fairly common; and, within a radius of sixty miles from London, wagons—forerunners of the more recent carriers' vans—made regular journeys. Elsewhere merchandise was conveyed entirely by pack-horses. Similarly, of course, people wishing to get from one place to another had to travel on horseback.

Letters were delivered by mounted post-boys. But the number of letters sent was relatively small. In country districts at that time, even in England, not more than one out of every five thousand persons could read.

Rural housing conditions varied considerably in different countries, but everywhere they were bad. Even in England and France, cottages were mere hovels, built of mud and wood and indifferently thatched, which the peasants shared with their cows, and their pigs and their hens. Those peasants, however, though in some parts still subject to vexatious restrictions, had ceased to be serfs. They had become free men, entitled to sell their produce or labour for the best price they could get.

Yet class distinctions in the seventeenth century were very much more strongly pronounced than is now the case. Noblemen had been shorn of their old feudal powers. They could no longer keep armed retainers; nor could they make laws, and mete out justice to their dependants. Their once battlemented castles, moreover, had been converted into pleasant country houses. None the less, they still enjoyed certain privileges. This was particularly the case in France. There, for example, members of noble families were exempt from many of the taxes which ordinary people had to pay. It was assumed that, in time of war, they would be the first to take up arms. They were allowed, therefore, to pay their debts to the king with their blood instead of their gold.

English law did not give to men of illustrious lineage any special rights denied to ordinary free men. Though desirable positions were usually reserved for them, the nobility in England enjoyed fewer advantages than in any other country. Also they formed a much less numerous body, for only the eldest surviving son inherited his father's rank. In France and elsewhere all the sons became noblemen.

In France in 1650 there were some 125,000 nobles. The noblemen of England at the time numbered only a few hundreds. If a privileged class, they were too small a class to give rise to any really dangerous antagonisms.

In all countries, over and above other nobles stood the chief noble—the king. In the seventeenth century kings were more powerful than they had ever been before. It is a mistake, however, to regard these monarchs as oppressive tyrants who had basely usurped prerogatives. In many cases they allowed to the people a very small share in the government. Often they led their subjects into wholly unnecessary wars and burdened them with intolerable taxes. But they were kings, we must remember, who, in the sixteenth and seventeenth centuries, put an end to feudal anarchy in Europe, and by organizing the nation-states of the modern world, by fostering industry and commerce, and by encouraging education, made possible the democracies of to-day.

	British Isles.	France, Italy, and Spain.	Central Europ
		Columbus born at Genoa, 1451	**John Gutenberg e lishes printing- at Mainz**, 1445.
		Lorenzo de' Medici (died 1492), ruler of Florence, 1469.	Birth of Erasmus at dam, 1466.
		Birth of Michael Angelo, 1475.	Swiss independence,
	Caxton's printing-press, 1476.	Birth of Titian, 1477.	Maximilian marries heiress of Nether 1477.
1465 to 1500		**Spain united** under Ferdinand and Isabella, 1479.	Birth of Luther at ben, 1483.
	End of Wars of the Roses; accession of Henry VII, 1485.		
		Savonarola begins to preach at Florence, 1489. **Fall of Granada**: end of Moorish power in Spain, 1492. Charles VIII of France invades Italy, 1494.	Maximilian **I**, Em 1493.
	Henry VIII, king of England, 1509. Erasmus lectures at Cambridge, 1510.		
1500 to 1525		**Francis I, king of France**, 1515.	**Luther's protest ag sale of indulge** 1517. Charles I, king of since 1516, be **Emperor Charl** 1519.
	Pope confers on Henry VIII the title *Defender of the Faith*, 1521.	Ignatius Loyola wounded at siege of Pampeluna, 1521.	Diet of Worms, Zwingli begins pre in Switzerland, 15 Knights' War and sants' War in Ger 1522–5.

CHART

N. and E. Europe.	Africa and Asia.	America.	
Turks capture Constantinople, 1453.			
Birth of Copernicus, at Thorn, 1473.			
	Azores, Madeira, Cape Verd Islands and Canaries discovered by Portuguese, 1477–80.		**1465 to 1500**
	Bartholomew Diaz rounds Cape of Good Hope, 1486.		
		Columbus discovers W. Indies, 1492.	
	Vasco de Gama at Calicut, 1498.	**John Cabot discovers mainland of N. America, 1497;** Columbus discovers mainland of S. America, 1498. Cabral discovers Brazil, 1499.	
Christian II, king of Denmark, 1513.	Albuquerque annexes Moluccas ("Spice Islands") to Portugal, 1510. Turks conquer Syria, 1516, and Egypt, 1517.		
		Cortez conquers Mexico, 1519–21.	**1500 to 1525**
Accession of Sultan Soliman the Magnificent, 1520; **"the Stockholm Blood-bath,"** 1520.		Magellan discovers Magellan's Strait, 1520.	
Turks drive Knights of St. John from Rhodes, 1522. Gustavus Vasa, king of Sweden, 1523.			

	British Isles.	France, Italy, and Spain.	Central Europe.
		Francis I made prisoner at **Battle of Pavia**, 1525	
	Henry VIII takes first steps towards annulling his marriage with Catherine of Aragon, 1527.	Sack of Rome by imperial troops under the Constable Bourbon, 1527.	
	Fall of Cardinal Wolsey, 1529.		Lutherans become kno as Protestants, 1529.
1525 to 1550	**Henry VIII declares himself supreme head of the Church in England**, 1531, and marries Anne Boleyn, 1533.		
			Calvin at Geneva, 153
	English Bible issued, 1538.	**Loyola founds Order of Jesuits**, 1540.	
	Henry VIII assumes the title "King of Ireland," 1541.		
			Opening of **Council Trent**, 1545. Death of Luther, 1546.
		Birth of Cervantes, 1547.	
	Accession of Queen Mary, 1553; restores Roman Church and marries King Philip II of Spain, 1554.		
	Burning of Latimer and Ridley, 1555; and of Cranmer, 1556.	**Philip II, king of Spain**, 1556.	Peace of Augsburg, 155 **Abdication of Empe Charles V**, 1556.
	English lose Calais, 1558: accession of **Queen Elizabeth**, 1558.		
		Massacre of Vassy leads to religious war in France, 1562.	
1550 to 1575	Birth of Shakespeare, 1564.		
			Alva establishes "Cou of Blood" in the Net lands, 1567.
	Mary queen of Scots takes refuge in England, 1568.		
		Massacre of St. Bartholomew, 1572.	

HART—*continued*

N. and E. Europe.	Africa and Asia.	America.	
urks defeat Hungarians at **Battle of Mohacs**, 1526. eformed faith established in Sweden, 1527.			
urks besiege Vienna, 1529.			
		Pizarro begins conquest of Peru, 1532. First voyage of Jacques Cartier to Canada, 1534.	1525 to 1550
eformed faith established in Denmark, 1536.			
	St. Francis Xavier, Jesuit missionary at Goa, 1542.		
urks repulsed from Malta, 1565.		Sir John Hawkins introduces tobacco, and Sir Walter Raleigh potatoes, from America about 1565.	1550 to 1575
attle of Lepanto : Turkish fleet destroyed, 1571.			

	British Isles.	France, Italy, and Spain.	Central Europe
			Formation of the " ited Provinces," 1
		Union of Portugal with Spain, 1580–1640.	
1575 to 1600		War of the Three Henries, 1585.	Death of William the S 1584.
	Execution of Mary queen of Scots, 1587.		Battle of Zutphen ; d of Sir Philip Sidney,
	The Spanish Armada, 1588.	**Henry of Navarre, king of France,** 1589. End of religious wars in France, 1593.	
		Edict of Nantes, 1598.	
	Formation of E. India Company, 1600. Dr. William Gilbert published his first book on magnetism, 1600.		
	Death of Queen Elizabeth ; James VI of Scotland becomes James I of England, 1603.		
1600 to 1615	Gunpowder Plot (Nov. 5), 1605.	Publication of Cervantes' *Don Quixote*, 1605.	
		Galileo invented the telescope, 1609. Henry of Navarre assassinated ; Louis XIII, king of France, 1610.	
	Authorized version of the *Bible* issued, 1611.		

N. AND E. EUROPE.	AFRICA AND ASIA.	AMERICA.	
		Drake sails from Plymouth for America, on his voyage round the world, 1577.	
	An Englishman, Thomas Stephens, visits India for the first time, 1579.		
		Sir Humphrey Gilbert's attempt to colonize Newfoundland, 1583.	
			1575 to 1600
	First Dutch expedition round the Cape reaches Sumatra, 1596.		
	First voyage of an English E. India Co.'s fleet to the East, 1601.		
	Formation of Dutch E. India Co., 1602.		
		Port Royal (new Annapolis), in Nova Scotia, founded by French, 1604.	
		Barbados colonized by British, 1605.	**1600 to 1615**
		British settlement in Virginia, 1607; French found Quebec, 1608.	
Gustavus Adolphus, king of Sweden, 1611. Sweden at war with Denmark, Poland and Russia, 1611–29. Accession of Michael, the first Russian Tsar of the Romanoff dynasty, 1613.	Tea brought to Europe for the first time, from China, by the Dutch, 1610.		

	British Isles.	France, Italy, and Spain.	Central Europe.
	Death of Shakespeare, 1616.		
	Execution of Raleigh, 1618.		**Thirty Years War**, 161 48.
1615 to 1625			Battle of White Mounta 1620.
	Publication of the *Courant* or *Weekly News*, the first English newspaper, 1621.		
		Richelieu becomes chief minister of Louis XIII, 1624.	
		Revolt of La Rochelle, 1628.	
			Fall of Magdeburg, 1631 **Battle of Lutzen**, 1632 Battle of Nordlingen, 16 France takes active part the Thirty Years W 1635.
1625 to 1660		Portugal regains independence under the House of Braganza, 1640.	
	Civil War in England, 1642–9.	Death of Richelieu, 1642.	
	George Fox founds Society of Friends (Quakers), 1647.	**Louis XIV, king of France**, 1643.	
			Peace of Westphal 1648.
	Execution of Charles I; establishment of the Commonwealth, 1649.		
	Navigation Act leads to war with Holland, 1650.		
	The Restoration: Charles II becomes king, 1660.		

CHART—*continued*

N. and E. Europe.	Africa and Asia.	America.	
		Dutch build a fort, New Amsterdam (now New York) on Manhattan Island, 1615.	
	Dutch introduce coffee into Europe from Mocha, 1616.		
		Arrival of the Pilgrim Fathers at New England, 1620.	1615 to 1625
	Massacre of Amboyna; ascendancy of Dutch over British in Malay Archipelago, 1623.		
King of Denmark invades Germany, 1625.			
Gustavus Adolphus of Sweden lands on coast of Pomerania, 1630.			
		Maryland founded by Lord Baltimore, 1633.	
	English E. India Co. establish Fort St. George (Madras), the first British territorial possession in India, 1639.		1625 to 1660
		British colonize the Bahamas, 1647.	
	Dutch settlement at Cape of Good Hope, 1652.		
		English take Jamaica from Spain, 1655.	

	England.	Scotland.	France.	The Empire
1479	—	—	—	—
1481	—	—	—	—
1483	Edward V: Richard III	—	Charles VIII	—
1485	Henry VII	—	—	—
1488	—	James IV	—	—
1493	—	—	—	Maximilian I
1495	—	—	—	—
1498	—	—	Louis XII	—
1509	Henry VIII	—	—	—
1513	—	James V	—	—
1515	—	—	Francis I	—
1516	—	—	—	—
1519	—	—	—	Charles V
1521	—	—	—	—
1523	—	—	—	—
1533	—	—	—	—
1542	—	Mary	—	—
1547	Edward VI	—	Henry II	—
1553	Mary	—	—	—
1556	—	—	—	Ferdinand I
1557	—	—	—	—
1558	Elizabeth	—	—	—
1559	—	—	Francis II	—
1560	—	—	Charles IX	—
1564	—	—	—	Maximilian II
1567	—	James VI (James I of England)	—	—
		Netherlands.		
1568	—	—	—	—
1572	—	William I (Stadtholder)	—	—
1574	—	—	Henry III	—
1576	—	—	—	Rudolf II
1578	—	—	—	—
1584	—	Maurice	—	—
1585	—	—	—	—
1588	—	—	—	—
1589	—	—	Henry IV	—
1592	—	—	—	—
1598	—	—	—	—
	Britain.			
1603	James I (of England & Scotland)	—	—	—
1604	—	—	—	—
1610	—	—	Louis XIII	—
1611	—	—	—	—
1612	—	—	—	Matthias
1619	—	—	—	Ferdinand II
1621	—	—	—	—
1625	Charles I	Frederick Henry	—	—
1632	—	—	—	—
1637	—	—	—	Ferdinand II
1640	—	—	—	—
1643	—	—	Louis XIV	—
1647	—	William II	—	—
1648	—	—	—	—
1649	[The Commonwealth]	—	—	—
1650	—	(John de Witt)	—	—
1654	—	—	—	—
1656	—	—	—	—
1658	—	—	—	—
1660	Charles II	—	—	Leopold I

Spain.	Portugal.	Denmark.	Sweden.	
Ferdinand II (m. Isabella of Castile.)	—	—	—	1479
—	John II	John	—	1481
—	—	—	—	1483
—	—	—	—	1485
—	—	—	—	1488
—	—	—	—	1493
—	Emmanuel	—	—	1495
—	—	—	—	1498
—	—	—	—	1509
—	—	Christian II	—	1513
—	—	—	—	1515
Charles I (Emp. Charles V)	—	—	—	1516
—	—	—	—	1519
—	John III	—	—	1521
—	—	Frederick I	Gustavus I (Vasa)	1523
—	—	Christian III	—	1533
—	—	—	—	1542
—	—	—	—	1547
—	—	—	—	1553
Philip II	—	—	—	1556
—	Sebastian	—	—	1557
—	—	—	—	1558
—	—	Frederick II	—	1559
—	—	—	Eric XIV	1560
—	—	—	—	1564
—	—	—	—	1567
—	—	—	John III	1568
—	—	—	—	1572
—	—	—	—	1574
—	—	—	—	1576
—	Henry III	—	—	1578
—	—	—	—	1584
—	[*From* 1580–1640 *Portugal was united to Spain.*]	—	—	1585
—	—	Christian IV	—	1588
—	—	—	—	1589
—	—	—	Sigismund	1592
Philip III	—	—	—	1598
—	—	—	—	1603
—	—	—	Charles IX	1604
—	—	—	—	1610
—	—	—	Gustavus Adolphus	1611
—	—	—	—	1612
—	—	—	—	1619
Philip IV	—	—	—	1621
—	—	—	—	1625
—	—	—	Christina	1632
—	—	—	—	1637
—	John IV	—	—	1640
—	—	—	—	1643
—	—	—	—	1647
—	—	Frederick III	—	1648
—	—	—	—	1649
—	—	—	—	1650
—	—	—	Charles X	1654
—	Alphonso VI	—	—	1655
—	—	—	—	1658
—	—	—	Charles XI	1660